THE

NEW JERUSALEM MAGAZINE.

VOL. IV. — NEW SERIES. — NOS. 8 AND 9.

OCTOBER, 1880.

SWEDENBORG AND HIS OFFICE.

THE Christian Church had its beginning in the Lord Jesus Christ, when he made his first advent into this world. He is the Head of this church, and the church is a truly Christian Church, only so far as she acknowledges him as her Lord and her God.

From the baptism in the Jordan, yea, from the birth in the cave of Bethlehem to the cross on Calvary, the Gospels, each in its peculiar manner, narrate the life of our Lord, — just those literal facts in their series and groupings designed to bring forth the glorification of the Human, and the regeneration of man, to human sight and understanding.

We know indeed the story of his wonderful birth: human on the one side, divine on the other. On the fortieth day after the birth, the Virgin Mother brings the babe to the temple of Jerusalem for her purification. Too poor to make the usual more costly offering, — a yearling lamb and a turtle dove or young pigeon, — she brings simply two turtle doves or young pigeons. The visit to the temple is rendered memorable from the fact that Simeon and Anna recognize the infant Redeemer and Saviour. The Gospel of Matthew speaks of the visit of the Magi, or wise men, from the East, perhaps from Persia or Arabia, bringing gifts, and offering divine worship; and also of the flight into Egypt to escape the murderous Herod, whose death occurred in a few days or weeks, or possibly after two or three years. Soon

after the death of Herod, Joseph and Mary returned with the infant Saviour to Nazareth. There he dwelt for nearly thirty years. What was his outward manner of life during that long period? We can scarcely help desiring to know more than is told in the simple story of the letter of the gospel history. He spent the most of his time as a carpenter, fashioning and mending the ploughs and yokes and other humble implements of the husbandmen and simple people of the little village in which he lived. Nazareth was a quiet and very humble little village nestled among the hills that rise up from the northern side of the vale of Esdraelon, — a world-famous valley.

It was the custom of Joseph and Mary to visit Jerusalem every year at the feast of the Passover, as also, doubtless, at the other great feasts of weeks, or Pentecost, and Tabernacles. When our Lord was twelve years old they took him also with them. That age was a memorable one with the Jewish boy. It was believed to be the age at which Samuel was called to the prophetic office. It was the age when every boy, by the custom of the nation, was to learn a trade. Up to this age he was called *katon*, *little*; after it *gadhol*, *great*, *grown up*, and began to be treated as a man, to wear phylacteries, and be presented by his father in the synagogue on the Sabbath-day.

This visit of our Lord to Jerusalem at the Passover is the only mention made of him in either of the Gospels, after his return from Egypt to Nazareth, till he began to be about thirty years of age. Luke indeed says: —

"The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

And it is afterwards added, —

"Jesus increased in wisdom and stature, and in favor with God and man."

Nothing more was revealed to the disciples, or in the letter of the Gospels, about the Lord, during his thirty years'

abode in Nazareth. We know now from the works of Swedenborg that he was, from his earliest childhood to the last hour of his life in this world, assaulted by all the hells, and was continually withstanding, subduing, and overcoming them. Of the severity of those temptations, we can have little or no appreciation. The life he was really living at Nazareth has been and yet is unknown to the world.

John the Baptist, being the elder of our Lord by a few months, began his public ministry a little earlier. He was the last prophet of the Jewish Church, and came at that time to make immediate preparation of the way for the coming of the Lord. This he did by preaching repentance and the remission of sins, and by baptism. To this preaching and baptism came our Lord from Nazareth. As he was about to go down into the waters, John said, "I have need to be baptized of thee and comest thou to me?" "Suffer it to be so now," said our Lord; and the holy act was performed. Then the heavens were opened and the Holy Spirit descended upon him.

Immediately disciples began to gather to him. Perhaps the second day after the baptism, John was standing with two of his own disciples, and, seeing Jesus walking by, pointed him out to them as the "Lamb of God." The one of these was Andrew, the other, probably, John the Evangelist. They immediately leave John the Baptist, whose disciples they had hitherto been, and become the first disciples of our Lord in the world. Andrew went in quest of his brother Simon Peter, and brought him to the Lord. The next day the Lord found Philip, and Philip found Nathanael, and shortly the five, with our Lord, started on their way to Galilee. They were next at Cana, where the water was changed into wine. From thence they went to Capernaum, where they continued "not many days." From Capernaum the Lord went to Jerusalem to attend the Passover. On his return from the Passover to Galilee, it seems likely that he lived no more at Nazareth, but went and dwelt at Capernaum, probably at the house of Simon Peter, for he

himself "had not where to lay his head." From this time onward, he visited various places in Palestine, preaching the Gospel, gathering followers, depending for his daily bread on such of his followers as were able to minister to him of their substance.

The number of those who accepted the Lord and his truths at first was small. At the crucifixion, even, the disciples forsook him and fled. On the dawn of the first Christian Sabbath, the Lord's day, the resurrection morning, a group of women reached the sepulchre, and found the stone rolled away, and an angel waiting to give the glad message, "He is not here, but is risen." The news being indeed joyous, and the many appearances of the risen one, during the next forty days, seemed to serve as means of drawing together the first gatherings of the Christian Church, after the Lord had ceased to dwell personally among his people on earth. After his ascension, when the Spirit began to be poured out in unwonted measure, the numbers rapidly increased.

Thus the Lord by his personal manifestation in the world, and personal ministry among men, established the first Christian Church. But before he left the world, he declared that he would come again. Undoubtedly he would have come soon, as the apostles and early church expected, but there were none ready to receive him in his second coming; for this was to be a spiritual coming. A long period of preparation was required, during which the first Christian Church was finally to become entirely consummated through evils of life and errors of doctrine.

At his second coming he was not to manifest himself to the world in person. The nature and character of this coming was such that he could not do it. For this was to be a coming to the minds and souls of men. So in his providence he selected and preferred a man who could receive into his understanding the doctrines of the New Christian Church which he wished to establish, and publish them to the world. This man was Emanuel Swedenborg.

To him the Lord manifested himself in person and filled him with his spirit. He did not however fill him with his spirit in the same manner as the prophets of old were filled, making him a mere amanuensis. Swedenborg was able to take the doctrines of the New Church into his understanding and from thence give them forth to the world. To do this, however, he needed long and special preparation. He needed special training and peculiar fitness for the work to be given to him. So the Lord put special agencies into operation, which were, however, in entire accord with the laws of the Divine economy. Such special agencies are doubtless determined by the peculiar wants of the times which always draw down unwonted energies when the particular occasions demand. It seems to me that Swedenborg's illumination was not merely the result of special training, education, and preparation of the intellectual degree of his mind, but that this could not have been attained without a high degree of advancement in the regenerate life.

Going back to his parentage, home, surroundings and influences, we shall see happy omens of his future life. He was carefully educated. In one of his letters to Dr. Beyer, he says: "With regard to what passed in the earliest part of my life, . . . from my fourth to my tenth year, my thoughts were constantly engrossed in reflecting on God, salvation and the spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment and made them declare at times, that certainly the angels spoke through my mouth. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, to whom I said 'Charity, or love, is the life of faith.'" (White's Life of Swedenborg, p. 23.)

Swedenborg was once asked in the spiritual world, why the Lord revealed the long list of arcana to him, a layman, and not to one of the clergy? He said this is the Lord's good pleasure, "Who prepared me for this office from my earliest years." In other places he uses similar expressions. (True Christian Religion, 850.)

In the invitation to the New Church, he says: "In order to teach the way to heaven and the truths of the church from the Word, the Lord was pleased to prepare me from my earliest youth for the perception of the Word. He introduced me into the spiritual world and *illuminated me with the light of his Word more proximately.*"

He early had premonitions and preparation for intromission into the spiritual world, and for his long intercourse in after years with spirits and angels. This is seen in those psychological peculiarities of breathing to which he was subject from his childhood. In his Diary he says: "My breathing has been so formed by the Lord that I could breathe inwardly for a considerable time without the aid of the external atmosphere, and still the external senses and also actions continued in their vigor. This cannot be given to any but those who are so formed by the Lord, and not, it is said, unless miraculously."

"In this way I was accustomed to breathe first in childhood at morning and evening prayers; also afterwards at times when I was exploring the concordance of the lungs and heart, especially when I was writing from my mind those things which have been published for many years. I constantly observed that there was a tacit breathing hardly sensible, concerning which it was afterwards given me to think, then to write; so, through many years I was introduced from infancy into such breathings, chiefly through intense speculations in which the respiration was quiescent. In no other way is there given intense speculation of truth. Afterwards when Heaven was opened, that I might speak with spirits, so entirely was this the case that I scarcely inhaled at all for more than an hour, only just enough air to enable me to think; and thus was I introduced by the Lord into interior respiration." (S. D. 3464.)

Thus from his early childhood he began to learn to breathe the atmosphere of heaven, and to take steps preparatory to his future intromission into the spiritual world.

We have not time to trace Swedenborg's long course of investigations in science, through the whole kingdom of nat-

ural truths; but can only say here that he was undoubtedly having his understanding prepared for similar investigations in the realm of spiritual truth. Mathematics, the truths of which are so profound that few minds are equal to a high degree of comprehension of them, as well as the physical sciences, received a large share of his attention. Many years he spent in ranging over the fields of natural truth, to use his own words, "in exploring causes, in ascending into infinity and thence descending into effects."

While he was thus advancing in the knowledge and understanding of truth, on its lower planes, he was passing through deep spiritual and religious experiences.

I quote from a private MSS., written some years before his intromission into the spiritual world, and not published by himself. "I frequently burst into tears, not from sorrow, but from inward rejoicing that our Lord has chosen to show so unworthy a sinner such great grace."

"I found myself more unworthy than others and the greatest of sinners; but the Lord has permitted me to go deeper into certain things with my thoughts than many other people; and the very fountain of sin lies there, — in the thoughts which are called out into action, which in this way causes my sins to come from a deeper ground than those of many other people. Therein I found my own unworthiness and my sins greater than other men's."

Again: "I found that in every one of our thoughts, even those we believe almost pure, there is hidden an infinite amount of sin and impurity, also in every desire that reaches the thoughts from the body. . . . On this account we are dead to all that is good." . . . Again: "The whole day I was in double thoughts which tried to destroy the spiritual life, as it were, with scoffing, so that the temptation was very strong." On another occasion, he says: "I rose up wholly God's. . . . I will not be my own. I am certain and confident that thou O God, lettest me be thine all the days of my life, and that thou dost not take thy Holy Spirit from me which strengthens and upholds me"

These extracts are enough to show the trials, straitnesses, and temptations he was undergoing, the deep, religious experiences he was passing through, thus being wonderfully prepared under the Divine Providence for his future use through the regenerating influences of the Holy Spirit.

He did indeed see himself differently from other men; he saw his unworthiness, his evils, more interiorly than others. There was a regenerating work going on within him beyond what was common with other people.

He had been therefore selected as a human instrument, because he was the only man who had been properly prepared and qualified to teach the truths of the internal sense of the Word which the Lord was ready to reveal to men. He was being brought into a state to receive those truths, and understand them, and teach them to men. He was making such progress in regeneration, that it would be safe for his mind to be illumined with the light of Heaven, and see in the light by which angels see, and breathe the heavenly atmosphere.

After taking the various steps from a natural to a spiritual state, Swedenborg was ready to receive into his understanding the truths of the spiritual sense of the Word. In a letter to D. Oettenger, he says: "Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given me a love of spiritual truth, not with any view to honor or profit, but merely for the sake of truth; for every one who loves truth merely for the sake of truth, sees it from the Lord." There is no other inference from this passage but that Swedenborg himself had become "morally educated and spiritually regenerated" to the degree that he could see and receive spiritual truth. This regeneration to the spiritual degree gives what he elsewhere calls *illustration*. He says: "Those who love the truth for the sake of truth are in illustration."

Swedenborg afterwards became regenerated as to the celestial degree of the mind. This gave him what he calls

perception. "Those who love truth *for the sake of good*," he says, "are in perception." This perception from the Lord Swedenborg enjoyed, and the revelation which was made to him was the revelation from perception. He says: "Those who are in good and hence in truth . . . have revelation from perception. . . . Revelation from perception is enjoyed by the angels and especially by the celestial angels. It was also enjoyed by the men of the most Ancient Church, by a few of the Ancient Church, but scarcely by any one at the present day." "Of perception," he says, "in itself it is nothing else but a sort of internal speech, which so manifests itself that it may be perceived what is said. Every interior impression or dictate is nothing but such internal speech; but perception is a superior or interior degree of it."

Swedenborg says that the internal sense of the Word was dictated to him from Heaven. The Word *dictate* is not to be understood here in an arbitrary or external sense, as when it is applied to the prophets. The internal sense was not dictated to Swedenborg in the same manner as the literal sense was dictated to the prophets. "They wrote as the spirit from the Divine dictated; for the very words they wrote were uttered in their ears." *Dictate*, with Swedenborg, was perception, revelation from perception. His mind was enlightened to see truth in heavenly light. He received into his understanding the truth of the internal sense of the Word.

We can of course understand but little about the true nature and character of perception, or internal speech, or angelic speech. Swedenborg says: "The angels discourse with each other from the very essence of a thing perceived inwardly in themselves." Again he says: "A shining forth (of heavenly light) is presented inwardly with those who are in truths from good, which *dictates*, and as it were, gives responses, when truth is inquired after from affection of heart, and is loved as good." This was the state of Swedenborg. He conversed with angels as one of them. The very essence of things he perceived inwardly in himself, as

they do. This revelation from perception, given to Swedenborg, is, he says, "superior to all revelations that have heretofore been made since the creation of the world." It is a superior, higher kind of revelation. "By it a communication has been opened between men and the angels of heaven, and the conjunction of both worlds has been established."

Swedenborg having become regenerated to the celestial degree of his mind before he received this superior sort of revelation from perception, was in states of true freedom and rationality, the same even as are enjoyed by the angels of heaven. The prophets were not in any such states as these. No one in this world had been in such free and rational states previous to Swedenborg. He says: "It is not stated anywhere in history that such an intercourse with angels and spirits has been granted to any one since the creation of the world. For daily I am with the angels there, as with men in the world and have been now for twenty-seven years."

Swedenborg, then, in writing his works, was not in the state of the prophets; was not a mere amanuensis; was not in the ordinary state of freedom and rationality in which men are before they are regenerated; but was in heavenly freedom and heavenly rationality; or in angelic freedom and rationality. He was in genuine freedom itself and genuine rationality; because he had been so regenerated as to attain this state and condition. In such states he no longer desired to rule himself, but to have the Lord rule him; no longer sought for or investigated truth from himself, but desired to be instructed and illustrated by the Lord. "Only they who have suffered themselves to be regenerated by the Lord," he says, "act from freedom itself according to reason itself"; that is, from genuine freedom and rationality.

While the Lord illumined the plane of internal thought with Swedenborg and gave him to see, and perceive in this plane the truth, or what to think and what to write,

he retained the power to think freely and rationally in the external plane of his mind, and thus continued to enjoy entire freedom and rationality in both planes of his mind. In this view his statements about himself are all made plain. "It was given to perceive distinctly," he says, "what came from the Lord and what from angels. What came from the Lord I wrote down; what came from the angels I did not write down." The illumination in his internal thought enables him to perceive in his external thought what came from himself, or from spirits and angels, or what from the Lord.

In his Diary he says: "What I learn from representations, visions, and conversations with spirits and angels, is from the Lord alone." Such was his clear perception of truth that he was able to recognize it wherever he found it.

Swedenborg frequently describes the difference between his own case and that of the prophets. He had a perception of the truths which he was commissioned to teach, took them into his understanding, and wrote nothing of which he did not understand the meaning; while the prophets had no such perception or understanding. While the prophets wrote from literal dictation, with Swedenborg, dictation was internal perception of the truth and meaning of what he wrote. Spiritual truths, therefore, appeared miraculous to the prophets, while Swedenborg's mind was in light above miracles.

Hence he says, "Instead of miracles there has taken place at this day an open manifestation of the Lord himself, an intromission into the spiritual world, and with it an illumination by immediate light from the Lord, in whatever relates to the interior things of the church; but, principally, an opening of the spiritual sense of the Word, in which the Lord is present in his own Divine light.

"These revelations are not miracles, because every man as to his spirit is in the spiritual world without separation from his body in the natural world.

"As to myself, indeed, my presence in the spirit world

is attended with a certain separation; but only as to the intellectual part of my mind, not as to the will part.

"This manifestation of the Lord and intromission into the spiritual world is more excellent than all miracles; but it has not been granted to any since the creation of the world, as it has been to me.

"The men of the golden age indeed conversed with angels; but it was not granted to them to be in any other light than what is natural. To me, however, it has been granted to be in both natural and spiritual light at the same time; and *hereby*, I have been privileged to see the wonderful things of heaven, to be in company with angels *just as I am with men*, and at the same time to pursue truths in the light of truth, and thus to perceive and be gifted with them; consequently, to be led by the Lord."

This passage seems to me to cover the whole ground. Being in the state of true freedom and rationality of regenerated ones, even angelic ones, and being partially separated from bodily life, he could be in both natural and spiritual light at the same time. He could enjoy the privilege of seeing the wonderful things of Heaven and acquire a vast amount of information there, which could not possibly be otherwise acquired. He could be in company with angels, just as with men, one of them to all intents and purposes, and so could *pursue truth*, pursue his investigations in truth in the light of truth, in the same light which the angels see, in which they pursue their investigations of truth, and thus be gifted with the truth, and consequently be led by the Lord.

The character of Swedenborg's illumination must, I think, be plain. He studied truth and saw it in a heavenly light. Revelation of truth to him was thus the perception and understanding of it. Such sort of revelation from perception has not been given to any one since the creation of the world. It could not be given because there was no one in the same condition.

Swedenborg advanced gradually into that degree of illumination in which revelation could be made to him from perception. Educated as he was in the Swedish Lutheran Church, and the son of a clergyman of that church, his

mind was of course pre-occupied with more or less of the false tenets of that religion. We see evidences of this fact in the course of his writings previous to his illumination, and even afterwards, for some time. In the early pages of the "Adversaria," we find him trying to explain the physical creation of the universe by means of the history of creation given in the literal sense of the first chapter of Genesis. Further on in the same work, the current opinions of the Trinity and eternal Sonship are noticed with favor; but mingled with repeated evidence, as the work proceeds, that Swedenborg was gradually receiving illustration in the momentous subjects treated of in the Arcana which was soon to follow, and of which, perhaps, the "Adversaria" may be in part a rough draft.

Since the Lord could not come into this world in person to make his second advent, it follows that he must come by means of a man whom he could fill with his spirit, and to whom he could manifest himself in his Divine Person, and whom he could enable to receive into his understanding the internal sense of the Word, and the doctrines of the New Church, the revelation of which constitutes the Lord's second advent. That man must be accomplished in all human knowledges, skilled in philosophy, advancing in regeneration and able to advance to such a degree as to come into intimate association with the wisest of the angels and become an actual member of one of the heavenly societies, while he was yet living in this world. Intromission into the spiritual world must be granted him, by the partial separation of his mind from the body, so that he could, as it were, live in the spiritual world at the same time he was living in this, and be in daily converse with angels just as with men. In this way, his mind could receive the capacity of being filled with spiritual knowledges, or spiritual truths, thus with vessels for the reception of the truths of the internal sense of the Word. All this was what took place precisely with Swedenborg. Through him the Lord has made his second advent into this world.

In the little work on the "Last Judgment," we read: "No one can know what all the things contained in the Apocalypse signify and involve, unless he knows the spiritual sense of the Word. . . . Besides, the contents of the Apocalypse cannot be explained as to their spiritual sense except by one who knows how it went with the church, even down to its end, which can only be known in heaven. . . . For the spiritual sense of the Word treats everywhere of the spiritual world; that is, of the state of the church in the heavens as well as in the countries of the earth."

"Hence it may appear that the things contained in the Apocalypse can never be explained by any one but by him to whom a revelation has been made concerning the successive states of the church in the heavens . . . . who knows the internal or spiritual sense of the Word, and to whom at the same time it is granted to have consort with the angels and to speak spiritually with them . . . *therefore,* he adds, *its contents have been disclosed to me.*"

Here we are told the reason not only for Swedenborg's intromission into the spiritual world, but for his long intercourse with spirits and angels,—only a little less than thirty years,—very nearly a whole generation. He needed this daily converse with spirits and angels, this free intercourse with the hundreds and thousands whom he met there, to enable him to procure the large amount of information required of one who is able properly to disclose the things contained in the Apocalypse. He must know how it went with the church down to its end, which could only be learned in heaven.

The spiritual sense of the Apocalypse, and so, we may infer, the spiritual sense of the rest of the Word, could not be disclosed, except to one who had at least some years of intercourse in the spiritual world; because the "spiritual sense of the Word treats everywhere of the spiritual world — the state of the church in the heavens as well as in the countries of the earth." The man who is to explain this sense, must therefore be acquainted with those in the heavens, and

learn by intercourse and actual observation of the "states of the church in the heavens as well as in the countries of this world." This is just what Swedenborg did. By the opening of his spiritual sight, his mind gradually became capacitated with the ability to receive and acquire spiritual knowledges. These were acquired and continually added to, through his personal acquaintance with the spiritual world and intercourse with spirits and angels, till he was ready to have the spiritual sense of the Word given to him.

All this time Swedenborg was under the particular guidance of the Lord. His whole course of preparation and instruction, in this world and in the other, was closely watched over, so that through him the internal sense of the Word might be opened. For the internal sense of the Word "can never be known unless the nature of the things in the other world be made known; because *so very many things* contained in the internal sense, have respect to, describe and involve," the nature of the things in the other world.

Swedenborg was therefore made familiar with the nature, character, and general features of the spiritual world, by living nearly a whole human generation in intimate intercourse with the inhabitants of that world. He became acquainted with the states of great numbers of persons living there. During this time, when he was in open intercourse with the other world, he was closely attended by angels. "For no one," says he, "can enter into that state and *be kept in it*, but by angels, who are closely adjoined to the man, and who communicate their spiritual state to the interior of his mind, for thus man is elevated into the light of heaven."

Thus was Swedenborg himself elevated. He was taken up in spirit thither. He had become regenerated to that degree, lifted up into those states of love to the Lord and love to men, that he could be with the angels, and be as one of themselves. He could understand things as they understand, for he loved the things which they love, and could *see in their light.*

For the angels see the arcana of the Word in the light which is from the Lord, in which light innumerable things are presented to view which do not fall into expressions of speech, and not even into the ideas of thought with men, so long as they live in this body.

"That the things are ineffable which the angels see, and think, in the light of heaven, has been given me to know from much experience; for when I have been elevated into that light, I have seemed to myself to understand all those things which the angels then spake."

So Swedenborg speaks of his own capacity to understand heavenly things. Taking this view of the man, his large attainments in knowledge in this world, and the vast amount of information he acquired in the spiritual world through his intercourse there, and his exalted privileges, we can scarcely wonder that he should say: "I belong to a society of angels, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment." I think we have no reason whatever to doubt that he was qualified to become a member of an angelic society.

Such was the man "before whom the Lord manifested himself in person, and whom he filled with his spirit to teach the doctrines of the New Church through the Word."

Throughout his life, there is manifest a steady progress from the natural to the spiritual and heavenly. But, said he: "I never thought I should come into the state in which I am. The Lord, however, had prepared me for it, in order to reveal the spiritual sense of the Word, which he had promised in the prophets and Apocalypse."

He was indeed wonderfully led, and wonderfully prepared for the work given him to do in this world. He subscribes himself the servant of the Lord. Simple, beautiful, blessed title; more to be desired than all the titles of honor among men. What more can man or angel ask, than to become the servant of the Lord? It is indeed enough to satisfy every true desire, enough to gratify the highest loyal ambition. The

angels are all servants. And it seems to me indicative of the angelic character to which Swedenborg had attained, or was attaining, when he subscribed himself with that simple, angelic title, *servant of the Lord.*

To me there is much meaning in the marvellous declaration, "I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment." How soon our minds flit away from the exalted themes of heaven. We tire of them after a little while, as the mind becomes exhausted with such profound subjects. How unlike that angelic society to any which Swedenborg found on earth. There things of heaven and the soul were the only subjects of discourse; the only themes of real interest, on which their minds could be entertained. Does not this describe an exalted state of the mind?

Swedenborg was associated with angels; intimately associated with them, as men with men. In some cases he was with certain societies for considerable periods. But when he says, "I belong to an angelic society," the meaning seems to me to be that he is an actual member of the society. He is one of those of whom that society is constituted, or made up. He had a position or office in it; a work or employment there. He had his designated duty to fulfill. He not only was able to see in the light in which this angelic society lived, but his loves, his affections, his sympathies were in union with it. He must have been regenerated in order to properly become an actual and active member of a wise and enlightened society of angels. He must have been able to see and understand in their heavenly light, and to love and do the things which his fellow-angels were accustomed to love and do. He was thus really, and to all intents and purposes, himself an angel, at the same time he was a man living among men. Since the creation of the world, no such privileges had been accorded to any one.

Such is the character of the man through whom this latter-day dispensation of Divine truth has been given to

man. Truth is given in such forms as can be rationally understood, and received, and affectionately loved, and practically applied through all the ramifications of human society and human life. Faith is not to be blind, or a faith in mysteries, but a rational understanding accompanied with a perception of the truths of the things of faith.

The truth, also, is to be its own authority. It is to come with no overshadowing, outward power, nothing which men call authority; but it is to come in its own beautiful light, and in its own gentle influence, "like the dew of heaven that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

THE NORSE MYTHOLOGY IN THE YOUNGER EDDA.

Prominent in the Norse mythology, as we find it illustrated in the "Younger Edda," is the doctrine that there is one Supreme Divinity, the Creator of all things. In the chapter on "The Highest God," we find the question, "Who is the highest and oldest of all the gods?" answered thus: "Alfather he is called in our tongue, but in Asgard" (the residence of the gods), "of old, he had twelve names." It is also said of him that "he lives from everlasting to everlasting;" that "he made heaven and earth;" "that he made man and gave him a spirit, which shall never perish," etc. In Chapter viii. it is said:—

"Then asked Ganglere, Which are the asas (gods) in whom men are bound to believe? Har answered him, Twelve are the Divine asas. Jafnhar said, No less holy are the asynjes (goddesses), nor is their power less. Then added Thride, Odin is the highest and oldest of the asas. He rules all things; but the other gods, each according to his might, serve him as children a father. . . . Odin is called Alfather, for he is the father of all the gods." (p. 80.)

There existed, according to the Norse mythology, before the creation of the earth, a region of darkness, called Niflheim, and a region of light and brightness, called Muspelheim, where "it is light and hot, and so bright and dazzling, that no stranger who is not a native there can stand it." Between these two regions was Chaos. The first living being that arose out of Chaos was the giant Ymer. Afterwards were produced other giants, with particulars which cannot be briefly recited. The descendants of the giant race killed Ymer, took his body into the midst of Ginungagap (chaos), "and made of him the earth. Of his blood they made the seas and lakes, of his flesh the earth was made, but of his bones, the rocks." Of his skull was made the sky, of his brains, the clouds. The lights that are set in heaven, were glowing sparks from Muspelheim.

The origin of man is thus described: —

As Bor's sons, who were of the descendants of the giants, went along the sea-strand, "they found two trees. These trees they took up and made men of them. The first gave them spirit and life; the second endowed them with reason and power of motion, and the third gave them form, speech, hearing and eyesight. They gave them clothes and names; the man they called Ask and the woman Embla. From them all mankind is descended, and a dwelling-place was given them under Midgard."

Ridiculous as these stories seem, they may be to some extent deciphered, I think, by the same principles which Swedenborg applies to the fables of the East, and to the Word itself. The giants, said to have existed before the human race, mean the external, natural principles which were first developed in man, before he was made spiritual. They are called giants, because the natural and sensual man, which they represent, is bold, self-confident, and arrogant, or perhaps also, because power resides in the ultimate or lowest extreme of life. That the giant Ymer was slain, signifies the subjection of the corporeal, sensual nature to

other and higher powers afterwards developed. This being apprehended, it is easy to see why the earth was made of his body, for the earth also represents the external of the human mind. And as the head, the highest part of the body, is as heaven, comparatively to the body itself, therefore the sky was made of the skull of Ymer, and the clouds of his brains, because the mind of the sensual man, which Ymer signifies, must needs be involved in the merest appearances of truth, which are denoted by clouds. The man and woman, afterwards made, will be understood, of course, to signify the regenerate, or heavenly man. That this was done by the sons of the giants means that it was done by the intervention of mediate principles. That they were made from trees, signifies the perception of truth, which they had, in the heavenly state.

Ask is the ash-tree, and Embla, the elm. In the chapter on "The Wonderful Things in Heaven," we read as follows: —

"Then said Ganglere, Where is the chief or most holy place of the gods? Har answered, That is by the ash tygdrasil. There the gods meet in council every day. Said Ganglere, What is said about this place? Answered Jafnhar, This ash is the best and greatest of all trees; its branches spread over all the world, and reach up above heaven."

From this description we may conclude that in the Norse mythology the ash-tree was taken to represent the very celestial principle, as the olive does in the Scriptures. And it may not be impertinent to observe that the ash is, botanically considered, very nearly related to the olive. We, then, see that in naming the man Ask (or ash), we are to understand that the heavenly state of man is treated of.

Concerning the Golden Age, we read in Chapter vi. as follows: —

"In the beginning, he (Alfather) appointed rulers in a place in the middle of the burg, which is called Idavold, who were to judge with him the disputes of men, and decide the affairs of the burg. Their first work was to erect a court, where there were

seats for all the twelve, and besides, a high seat for Alfather. That is the best and largest house ever built on earth, and is within and without like solid gold. This place is called Gladsheim.

"Then they built another hall as a home for the goddesses, which also is a very beautiful mansion, and is called Vingolf. Thereupon they built a forge, made hammer, tongs, and anvil, and with these all other tools. Afterwards they worked in iron, stone, and wood, and especially in that metal which is called gold. All their household wares were of gold. That age was called the golden age until it was lost by the coming of those women from Jotunheim."

The "Edda" tells of three heavens. After the description of various magnificent places in the heavenly world, it goes on to say:—

"It is said that to the South, and above this heaven is another heaven, which is called Andlang. But there is a third, which is above these, and is called Vidblain, and in this heaven we believe this mansion (Gimle) to be situated."

And of this Gimle it is said:—

"In the southern end of the world is the palace which is called Gimle, which is the fairest of all, and brighter than the sun; its name is Gimle. It shall stand when both heaven and earth shall have passed away. In this hall the good and the righteous shall dwell through all ages." (pp. 77, 78.)

But there are, it must be confessed, intermixed with these things, others which appear quite inexplicable.

It may also be observed that there is made, in the Norse account of the creation, no distinction of successive days of progress, as in the Mosaic history.

SONNETS.

I.

THE TRUTH.

Asked Pilate, "What is truth?" No answer came
From Him, the Truth, who never could deceive,
And said that all things should a man receive
If He but ask, by asking in His name.
Who seeks by good of life to know, the same
Shall not the Truth without an answer leave;
None others seek, or can the Truth believe;
Then Pilate asked *not*, nor could answer claim.
"*King of the Jews*," wrote Pilate: "Nay! not so,
But said He was the king," replied the Jew;
"We but to kings of earth allegiance owe."
He is the Truth, then what He said was true!
A voice from out *Jerusalem* doth go—
He is the King—not *from* the Old but New.

II.

THE PENITENT THIEF.

By the two thieves, who were crucified with the Lord, one on the right hand, the other on the left, the same is meant as by the sheep and goats, wherefore to the one who acknowledged the Lord, it was said: "To-day shalt thou be with me in Paradise." (A. E. n. 600.)

Time never saw before, nor shall it see
Again forever such momentous day
As from thy spirit tore its garb of clay:
But thou art type of what *we now* must be.
Truth hath been crucified afresh, and we
Have all forsook and fled the Godward way;
His mercenary followers betray
Him with a kiss again; the One in three
Denials is unknown—unfelt His power.
When but a loving few with Him remained,
Thou dying with Him, in Christ's darkest hour
The only Christian on our earth! maintained
The kingdom His alone, with faith unshaken;
When "God with us" was as God forsaken.

III.

Yet what hath evil been but theft alone?
  First man laid claim to what is God's, and lo!
  Good vanished from the good he claimed; and so
He turned to hell for ill when good had flown,
And evils there belonging made his own.
  Thus teaches us the Spirit; who we know
  Hath come to lighten up the clouds, and show
The Lord again from out high heaven's throne:
Temptation's crosses gleaming in the light;
  Hell bound upon the left the robber dead,
  And Heaven dead to sin upon the right,
  Of Him who bearing all our evils, bled: —
The Word Incarnate hangs of life bereft,
And we the robber on the right — or left.

IV.

TRUTH WITH GOD.

"Divine Truth, in the first degree, and also in the second, is what immediately proceeds from the Lord, and is above angelic understanding." (A. C. n. 8443.

The sweetest music that did e'er arise
  To thrill the spirit of our mortal years,
  But discord is to that unborn of tears,
Or doubts, or terrors,—heaven's harmonies.
And yet the Lord's voice ere it downward flies
  Is far too lofty for celestial ears!
  The light where every truth alive appears,
And laughs its being to celestial eyes,
Is but the shadow's shadow of the light
  In which He dwells, inscrutable, alone:
The Infinite, who unto mortal sight
  Came manifested from His changeless throne.
To Him all glory be ascribed, and might!
  Who glory seeks for man's sake, not His own.

"THE RELIGION OF ALL SENSIBLE MEN."

A REMARKABLE article under this title has appeared in a recent number of the "North American Review," from the pen of the well-known English writer and agnostic, Leslie Stephen. To give the readers of this MAGAZINE some idea of its contents, is the object of the present article.

Mr. Stephen's purpose in the essay before us is, in a word, to discourage the practice so common among the wise-acres of the present day, of *creed-making*, and to persuade those who have abandoned their hold upon "the mythologies," as he is wont to style the orthodox creeds, to wait for further developments, and to be content with contributing their mite to the general progress of thought, without impatience, and without enthusiasm. And in the course of his homily he takes occasion to discourse upon the church of the future, and to give his views as to what it is to be, and what it is not to be, in a way which is particularly interesting to a believer in the New Church, as the true church of the future. But, as we desire to give our readers the full benefits of this writer's views, we shall for the most part do so in his own words. Upon the subject of the future church, he says:—

"To my mind, it is simply absurd for any man to answer with the slightest confidence, the challenge of the hasty inquirer, What is to be the religion of the future? I have not the slightest idea. I am perfectly certain of my own ignorance, and I have a strong impression that every one else is equally ignorant. I can see, as every one else can see, that a vast social and intellectual transformation is taking place—and taking place, probably, with more rapidity now than at almost any historical period. I can dimly guess at some of the main characteristics of the process. I can discover some conditions, both of the social and the speculative kind, which will probably influence the result. I cannot doubt that some ancient doctrines have lost their vitality, and that some new belief must be recognized by one who would influence the minds

of the coming generation. I cannot believe in the simple resurrection of effete religious ideas; nor, on the other hand, do I believe that the ideas which still have life have as yet been effectually embodied in any system which professes to take the place of the old. . . . I cannot say what will be the outcome of this vast and chaotic fermentation of thought. Doubtless all the elements which it contains will be somehow represented in the rich crystallization of opinion; but I envy, or rather I do not envy, the confidence of any man who takes upon himself to define its precise character."

Again, he says: —

"A creed must appeal to men's direct and 'intuitive' perceptions, as well as to their logical faculties. It must be capable of being presented dogmatically as well as proved by chains of syllogisms." . . . "May not philosophers seem surprised that they are losing their hold upon their hearers; that they have gone too fast and too far; and that, being in a small minority, they are likely to get the worst of it? There may be a retrograde movement in the tidal wave which has often advanced so fitfully and irregularly. . . . The philosophical movement destroys the old forms of emotional utterance; and, till new forms have been elaborated, the emotions remain as a disturbing force. How will men satisfy the needs hitherto met by the various forms of worship? What will be the heaven and hell of the future? Will men pray at all, and if so, to whom? How will they express what have been called the supernatural dictates of the conscience? What will be the precise meaning given to such words as holy, spiritual, and divine, which have hitherto expressed some of the profoundest moods of which we are conscious? Or is it possible that we shall simply shut up our churches and keep our museums and theatres; and that all the emotions which have hitherto been the moving forces of the greatest organization will flow in other channels without producing any social catastrophe?"

But perhaps the most interesting and striking portion of the essay, to New Church men at least, is that in which the writer draws the parallel between the state of the world to-day and that which existed at the time of the Lord's first advent and of the founding of Christianity.

"The analogy (he remarks) between the present age and that which witnessed the introduction of Christianity is too striking to have been missed by very many observers. The most superficial acquaintance with the general facts shows how close a parallel might be drawn by a competent historian. There are none of the striking manifestations of the present day to which it would not be easy to produce an analogy, though in some respects, on a smaller scale. Now, as then, we can find mystical philosophers trying to evolve a satisfactory creed by some process of logical legerdemain out of theosophical moonshine; and able and intelligent persons laboring hard to prove that the old mythology could be forced to accept a rationalistic interpretation — whether in regard to the inspection of entrails or prayers for fine weather; and philosophers framing systems of morality entirely apart from the ancient creeds and sufficiently satisfactory to themselves, while hopelessly incapable of impressing the popular mind; and politicians conscious that the basis of social order was being sapped by the decay of the faith in which it had arisen, and therefore, attempting the impossible task of galvanizing dead creeds into some semblance of vitality; and strange superstitions creeping out of their lurking-places, and gaining influence in a luxurious society whose intelligence was an ineffectual safe guard against the most grovelling errors; and a dogged adherence of formalists and conservatives to ancient ways, and much empty profession of barren orthodoxy; and, beneath all, a vague disquiet, a breaking up of ancient and natural bonds, and a blind groping toward some more cosmopolitan creed, and some deeper satisfaction for the emotional needs of mankind."

But the one other and all-important point in the analogy, he fails to perceive; and this is the way in which he confesses his ignorance and blindness to the "signs of the times": —

"Yet there is one thing which we do not see, and at which we cannot guess. What sect is analogous to the ancient Christians? Who are the Christians of the present day? Which, in all the huddle of conflicting creeds, is the one which is destined to emerge in triumph? . . . If we could have asked an ancient philosopher for his forecast of the future during the first century of the prop-

agation of Christianity, he would, we know, have treated that *exitiabilis superstitio* with contempt, and pointed out to his own satisfaction the miserable gullibility of its professors, and the inherent absurdity of the tenets which they professed. And yet the creed triumphed. Why should not some creed, which to us—whether Christians or infidels—seems equally absurd, have in it the seeds of victory?"

But we must not occupy too much space with this (to us) most significant and interesting article. We will close with one short extract more, on the subject of the dissemination of new ideas, containing statements which, it seems to us, some of us in the New Church might profitably lay to heart.

"You cannot change a man's thoughts about things as you can change the books in his library. The mind is not a box, which can have opinions inserted and extracted at pleasure. No belief is good for anything which is not part of an organic growth and the natural product of a man's mental development under the various conditions in which he is placed. To promote his intellectual activity, to encourage him to think, and to put him in the way of thinking rightly, is a plain duty; but to try to insert ready-made opinions into his mind by dint of authority, is to contradict the fundamental principles of free inquiry."

A SCRAP OF AUTOBIOGRAPHY.

The sunset of my frail physical life approaches. It seems to me that the relation of some of its experiences may be of some use, if left on the records of time.

My parents were interested in all religious subjects, but were never, to my knowledge, members of any church. They had no sectarian views to impart, and they taught me none. To lead a life of charity was the sum of their religious instruction.

At the age of seven I became greatly interested in religion. I read, and thought, and prayed in solitary

places. A sense of my wickedness overshadowed me. I fled from the world to commune with heaven. My mind was so undeveloped I had no comprehension of the things of faith. All I could then realize was that I was a sinner, and the Lord my Saviour. I had, and sought, no communication with any one but him, that is, spiritually. I so lived, sometimes near to, and sometimes very far away from him, till I was fifteen, when I became further interested and intensely absorbed in religious subjects.

During that year, away from home, and a student at school, while rooming alone I suffered severely from a sense of my wickedness; and for months every moment I could spare from my studies found me wrestling in thought and prayer over my Bible in agony and tears before the Lord. Without being surrounded by any religious excitement whatever, I was, nevertheless, laboring alone under the most intense mental suffering. I felt I was a sinner, and wanted light and forgiveness. I spent much time on my knees, over my Bible in the night hours. This continued many weeks; I might say months; till I felt entirely crushed to the earth. My burden seemed greater than I could bear. At last, in wretchedness and despair, I laid my whole life at the Lord's feet. Day after day, and night after night, I cried to him. Finally, at one midnight hour, over my Bible and on my knees, relief came. A sense of being lifted or borne up came upon me, and my terrible sorrow was dispelled. My room gradually filled with an intensely soft, brilliant, white light. No word but Swedenborg's word, "illumination," describes it. I rose to my feet. I walked about the room. My sensation was that I had no weight. Though my feet rested on the floor, their touch seemed as light as air. My lamp burned on my table, faintly visible. I was in a state of ecstasy which no language can describe. My mind in every respect seemed clear and rational. My joy was the joy of the delivered captive, mingled with an investigation of this new state. It lasted an hour or more, when gradually this beautiful light faded

away. Then I went to bed, and to sleep, an ineffably happy boy.

I was looked upon by the other students as a "pious youth," and was hated in consequence. Soon after the above experience, on account of some difference of opinion between us, one of the students came at me with an open knife, declaring he would stab me. It was in the afternoon. He went to his room to change his shoes, and found a snake in one of them. I went to my room at the same time, it being summer and the windows open, and found a dove in mine. Doubtless some mischievous boy put the snake in his shoe, and the dove accidentally flew into my window; but the incidents caused much talk at the time among the scholars.

But to return to my narrative. My internal life continued most delightful for many months. Oh, how I wished I could show others the things I saw and felt, but in vain. I was greatly impressed with the idea I should join some church. I wanted to become a minister. I then commenced the study of the creeds of the churches. I knew, at that time, nothing about Swedenborg. Oh, what desert places and barren lands I went through! I was being drowned by many waters. I applied to clergymen and church members for counsel and aid. They fed me only on husks. The cities they described were invisible to me. Their doctrines I could not receive. I travelled in the deserts and camped under the oak groves. At midday and midnight I was a wanderer. On the hills along my path I built altars of rough stones, and worshipped. I had no one to commune with but the Lord. For the want of any satisfactory faith I abandoned my desire for the ministry, and plunged into the works of business life.

As I grew older, the more irrational appeared to me the faiths of Christendom. I returned to Egypt. I devoured all the works of infidels that came in my path, and talked with many. Their fallacies never disturbed me. They saw them as truths from beneath; I looked at them from above.

Spiritism, with all its teachings and follies, was around me for fifteen or twenty years; yet I was never, consciously, disturbed by it. I investigated it, as I did everything else. I placed it where the New Church places it, long before I read Swedenborg. I believed in the Lord and the ministration of angels at seven, just as firmly as I do to-day, only less understandingly. The inside of life was open to me from a child. I always wanted to be in the spiritual world, and have mostly lived there. I used to feel I was not born into this world so fully as others,—conscious of a duality of life,—but of late years that feeling has passed away. The external is becoming one with the internal.

It used to be my custom to store away in the pigeon-holes of my mind all unsolved questions of doctrine and wait patiently for their solution. I believed that some day a revelation of the truth would come, but I hardly expected it in this world. Thus, marching and counter-marching, I was not aware I was approaching Horeb. It was concealed by clouds.

At forty-nine I read "Heaven and Hell." No language can express the delight it gave me. It seemed as plain as any story-book. Many things in it had come to me long before. I next read the "Arcana," and all the rest of Swedenborg's theological works, translated into English, which I could obtain. To me his style is very simple and plain,—plainer than that of his interpreters. And after I was through them all I hungered for more. But it was well I should digest what I had read. My fiftieth year was indeed a year of jubilee to me. I had found a church—a table where I was fed. The rose was blossoming in the wilderness, and its waste places were made glad. My desire to preach returned to me.

I can never forget at one time, when reading the "Arcana" and studying the Bible, how its pages shone to me with a flamy light. It was the same light that was on the face of Moses when he descended from the mount. I kissed its pages again and again, and the love I felt for them no natural language can express.

Gradually all the dark questions of theology were made clear to me.

When on the subject of miracles, with a volume of the "Arcana" in my hands, a memorable event occurred. This subject had been on my mind at times for a great many years. I had just taken it up afresh, and was thinking deeply upon it.

I saw a wide street in a country village, with dwellings scattered along on either side, amid them a church. This street was formed by the junction of two roads, leading into it from the west. At their junction, and facing the east, down the main street, was a fine building, externally like a grand dwelling. It stood on a lawn, on rising ground, some two or three hundred feet from the street. The grounds were ornamented with trees and flowers, and surrounded by an iron fence. I saw myself walk up to the gate, open it, walk up the fine, gravelled walk, and ascend four or five granite steps. As I entered the open doors I looked up the broad aisle. The building inside was in the form of a theatre, except the space allotted for seats was divided into pews. They were all filled with people, sitting facing each other; and those in each pew seemed intently conversing, each without any interest outside of his own circle. The partitions between the pews were a little higher than the heads of their occupants, and were constructed of vines and leaves, and shone like bright silver. At the head of the broad aisle, in the same place as the stage, I saw an altar resplendent with a flaming light from a rising sun; which light filled the whole house. There were several standing about the altar and looking upon it, as if making offerings. I saw no doorkeepers, no ushers, no priest, and no choir. I heard the buzz of conversation. Every one seemed occupied, and every face bright. While standing just inside the doorway, at the right side of the aisle, and facing the altar, some one from an adjoining pew touched me on my right shoulder. As I turned to ask what was wanted, he said to me, "I know what you are here for.

Yes." My question was answered. Rev. L. P. Mercer, in a late sermon on this subject, has stated the conclusions I had reached. I saw myself turn, walk out, down the stone steps, over the gravelled walk, and out of the gate. Consciousness then returned. I found myself with the open volume in my lap, perfectly awake, and with no sign of having been asleep. Indeed, the sight and hearing I experienced seemed perfectly natural, and unlike that in dreams. It occurred one afternoon. From that moment my views have been settled on the subject of miracles.

This experience did not seem strange to me. Much of the time my mind is so distracted from the plane of the senses I am unconscious of seeing anything in the natural world. This peculiarity, I apprehend, is constitutional.

As a child I remember my mother every afternoon sitting and studying her Bible. It would often be dropped on her lap, while her eyes would be fixed for long times on the ceiling in abstract thought. My peculiarity was an inheritance.

June 6, 1880.

THE SABBATH DAY.

"Remember the Sabbath day to keep it holy. Six days thou shalt labor and do all thy work; but the seventh day is a Sabbath to Jehovah, thy God."

Perhaps there is no important subject about which there are a greater variety of opinions than the observance of the Sabbath day. It would be strange, indeed, if our young people did not grow up without knowing what it is, and how it is to be remembered, — without any clear and rational ideas as to how this day differs from the other six, and why we should not treat all days alike.

The ten commandments are the foundation of heaven, and a foundation is last in planning, but first in building. The commandments are from heaven, and in heaven they are not what they are on earth with us. We are men, and hope to become angels. But, in order to become angels, and live

by the commandments as angels understand them, we must first live by these same commandments as men understand them. Because man is a twofold being, a man within a man; and because his internal is sometime to leave his external, and live in another world; because of these and other similar facts, some men and women have thought to rise above this slow, plodding world, and as to their notions, do without this world and their external minds, and get on without the literal decalogue. There may be those who do not need to think much about these literal precepts, but if so, it is because they have learned them and cannot forget them; and the reason they do not need to think of them is because they live by them without thinking. The commandments of the decalogue are wonderful words, even in their lowest sense; but they are for common men as well as for angels, and they have a literal as well as a spiritual meaning. The time may come when it will be necessary to preach and teach that the Word had a natural meaning. If we would obey the Lord, we must remember the Sabbath day to keep it holy. Men may honestly differ as to what "remember" means, and as to the manner of keeping the Sabbath day; but can they honestly believe there is no need of the Sabbath day? If we have clear, well-defined ideas, thoughts and plans of a house we wish to build, then we know how to lay the foundation for it. The knowledge which we now have of heaven was indispensable to the full and right understanding of the ten commandments.

The men that do the work of laying the foundation may have no knowledge of what the house is to be, and may lay the stones just as well as if they had. They may place the stones as well, and even better than the architect or the builder. It is for them to lay the foundation as directed. It is for us to do the Lord's precepts. If we can keep them as to their spiritual meaning, so much the better; but we must not fail to keep them literally. In spiritual things every man must lay his own foundation. The wisest and best must keep the commandments in the letter. And can

the world ever outlive these precepts? Can it outgrow itself? Every moment children are being born, and every day many are arriving at a place or state where they need the Lord's commandments, and in plain words just as they are given, and just as the natural mind understands them. Swedenborg says, what all know must be true, that the Sabbath, among the sons of Israel, was the sanctity of sanctities; and he adds, what all have not known, that this was because the Sabbath represented the Lord. The six days in which they were commanded to work, represented the Lord's labors and combats with the hells, and the seventh, His victory over them; and thus rest. And because this day was representative of the close of the whole redemption of the Lord, therefore it was holiness itself.

This third precept is one of two in the ten which are to be done, and all the rest contain the things which are not to be done. The Sabbath is to be sanctified and parents are to be honored. Other gods than the Lord are *not* to be worshipped; the name of God is *not* to be profaned; and so on with all the rest. Whether man religiously keeps the eight, — whether he will continue to keep them in the other world or not,—depends upon whether he does these two. If he does not regard the Lord, who is Lord of the Sabbath day and is the Sabbath, and does not honor his Heavenly Father, the Lord, and also the church, his spiritual mother, then he cannot from his heart keep those precepts which say thou shalt not.

Sabbath means rest. Whether we say, enter into rest, or into heaven, or into the Lord, or into conjunction with the Lord, or keep the Sabbath day holy, it is all the same.

Six days of labor mean all things which the Lord passed through, looking to his complete union with the Father. When his Human was made Divine, and he thus became the Father Himself, then he could not be tempted nor troubled, and was at rest, or in rest, which is a Sabbath day.

Man is regenerated in like manner as the Lord was glorified. Therefore the third commandment treats in the spirit-

ual sense of the regeneration of man; and as the Lord assumed the Human that he might do six days' work, and then enter into and be forever the Sabbath day, having "finished" His work, we see plainly that this precept contains many wonderful and important things, and should be carefully kept.

The end of regeneration is rest, or a Sabbath day. Rest follows work. Work prepares man for rest; not by making him weary, but by opening his mind to receive thoughts and his heart to receive affections which bring rest.

In education work stands before or beside, and never behind books. Books, rightly used, save a vast amount of time; but work is most thorough and universal. The more intelligent men are, the more work there is to be done; wants increase with the accumulation of knowledges; and the more work men do, the more and the more rapidly mankind become intelligent concerning materials and the useful things to be made of them. All this is only a preparation, for every good is a gift from God. A Sabbath day is a good, and is from the Lord. What else is there so good on earth, or in heaven, as rest? Do we ever think to pass on beyond or out of it if we once enter into rest in heaven?

The seventh day is the Lord's day. He is to be worshipped, especially upon this day. Man should rest *from the Lord.* Should look to Him for rest, and should not do anything to prevent himself from receiving it. If we wish to enjoy a day with a friend from far away visiting us, do we keep on with our usual work with all our might, or do only what we must, dropping all else? If our thoughts and affections are from the Lord in orderly ways, then they will return to him and take us along with them soul, and body, into His rest. If we for a time, a day, cease to think of this world, and cease to try to get all we can of it, and look to the Lord for food which we need as certainly and as constantly as we need food for our bodies; if we open our hearts to receive all the goods which the Lord wishes to give to us, then, with other good gifts, He will give us rest.

And all these unseen, precious things, received into our higher natures, will flow down into our external mind and life, bringing their delights with them.

Saturday night we should finish our week's work. Sabbath morning we should begin a day of rest. Abstaining from our usual labor may not bring rest; but, besides this precept, all history and the accumulated experiences of the wisest men that have lived, teach us that it is best for us not to labor on the seventh day. We do not move on in this world like the planets; but if we progress at all it is in a way not unlike walking. We, as it were, hitch along one side at a time. Few can read the Word and meditate upon it when earnestly engaged in the work and business of this life. Yet there is so much to be done,—our wants are so numerous and necessities so pressing, that we seem to need every day and every hour to accomplish our six days' work. All this the Lord has provided for. He has so made us and arranged our surroundings that we, in freedom, and in the exercise of our common sense, learn that we can actually do more in our common work and business if we devote one whole day out of every seven to spiritual things. It is a great, a terrible mistake, not to keep the Sabbath day as a day of rest from usual labor.

But the true way to give rest to the body in animal or physical rest, is for the spirit to leave the body as much as possible, and seek instruction and knowledge without using the external mind as it has been used during the six days. We *can* use our internal mind. We *do* when we meditate upon the Word of the Lord. We can so elevate our thoughts that they, nor even our Sabbath-day's work, will tax the body. Who that loves the Lord and the neighbor, has not after an active, busy Sabbath day found himself or herself refreshed, rested, and filled with new physical and mental life on Monday morning? As during the six days our thoughts ought often to rise above this world, so on Sunday we may often think of this world. This we cannot help doing, and the Lord requires nothing of us which we cannot

do or render unto Him. We do not stop working,— do not cease from our labor,— when, during the week we think of the Lord, the angels, heaven and righteousness; neither should we on Sunday, when we think of our work, our fields, gardens, cattle, and growing crops, stop doing our Sabbath-day's uses and duties. This day is for the internal man; and it is mean for the external man, having so great advantage over the other in this world, to disturb the internal in his Sunday thoughts. It is the Lord's day to be with man, and man should not feel that he is at liberty to keep about his usual work. He would not if he had a distinguished visitor; but some do when the King of kings is knocking at their door.

Children need watching and careful attention and training to prepare them for rightly observing the Sabbath day, and that they may enjoy doing so. They should be allowed and assisted to *enjoy* this blessed day; but not as they enjoy a holiday. The books they read should bend their thoughts from themselves, their studies, work and week-day amusements. They can think of and see in imagination beautiful, unseen things quite as distinctly as older people. There are many adults who seek for instruction as to how to keep the Sabbath day holy. There is one answer for all; and this is all that intelligent, sincere Christians need to guide them in this important matter. Do nothing willingly or in freedom which will turn your thoughts away from the Lord. Read, write, and meditate upon nothing that will hurt your spiritual life, or prevent your internal mind from receiving the food it needs. The Lord knows ways to guide and lead those who wish to be led by Him. Some can read and meditate a whole day profitably; but there are not many such. The state, the real internal wish and intention, is the all-important thing. If this is good, then the external acts will generally be innocent and useful. If a man truly worships the Lord, then, looking at his works in nature may draw him nearer to his Maker. If he loves a neighbor, friend, parent, or child religiously, or from the Lord, then

he may walk or ride miles away to visit them on the Sabbath day without harm to his state, or without turning his feet from keeping the third commandment.

But, alas, too many seek rest where it is not to be found. The Lord comes too near to them, and they try to escape from the voice of the hungry and thirsty man within them. The soul needs food. This is the day for man to do his part in procuring it. Not the only day in the week to do this, but the day to think of it and learn what it is and how to get it. Nearly all in Christendom keep the day in some way; in a great variety of ways. These ways are well-known and need no mention. All may know from observation, and many, very many, from experience, that there is no time in the week when one who can be regenerated is less at rest, or rested, than upon Sunday evening after a Sabbath day spent in idleness and listlessness, or in wandering activities which he or she knows were not useful to themselves nor others. Those who are cultivating a conscience, cannot wholly silence the voice from within; and if they neglect to provide food for the soul, then the soul will cry for it; and when this want is felt, and this cry is heard, there is no rest. At the close of a Sabbath day unwisely spent, there is felt more unrest than during all the six days.

When men and women are exclaiming, "What is the use of living? Why was I created? Can it be that God made me with all these capacities, these talents and powers, merely to eat, and drink, work, sleep, and try to amuse myself, and sometimes to forget myself, and then die, and what next nobody knows?" Why, they ask, if God did make us, did He not tell us what to do, and not leave it to ministers to tell us, one, one thing, and another, another. And yet how little of all that God has plainly told them to do have they ever done. Sunday morning millions are glad they can rest from toil to-day; but before noon half of them are looking about for something to do. That part of them, or that mind, for whose benefit the day was set apart, is impris-

oned within and crying in a wilderness for freedom and liberty to worship the Lord by means of its servant, the external man, and to keep the day holy.

If we will, we may see how much mankind need the knowledge which has been sent to them, and freely offered to all, — the knowledge that man is twofold; is a soul and has a body; is a spiritual man within a natural man; that each is in every sense a man; that each needs work, uses, food and rest.

As we see from the decalogue, the most we have to do is, not to hinder the Lord from doing for us, — not to do evil. In the third precept is something we can do. We can read the Word and other books given to us in the Lord's providence. We can worship the Lord, and, what is of very great importance, we can try to be in a teachable state. We should not be puffed up with pride because of the knowledges of spiritual things now given to us in books. For as yet we know but little of all these things, and one of the principal things to be done on this day is to learn truths concerning the Lord and heaven, and spiritual life here and hereafter.

The Israelitish church was the representative of a church. Christians are not to do as the Jews did, but must do actually what all that the Jews did represented. As Christians were not to represent a church by mere external acts, so that kind of worship was abolished. We need hardly go back to the first Christians to see how much instruction they needed in their new religion, new work, and worship. The Lord changed the Jewish Sabbath into a day for instruction, and we should devote ourselves to receiving instruction in spiritual things, and also doing spiritual good according to the Lord's precepts.

In shunning evils as sins against God; in laying down our natural, inherited life, our love of self and love of the world, with the whole family of loves which are as children of these two; in laying down our life that we may take it again; and taking it up again find it a new life, as different

from the old as heaven is from a troubled sea; in all this we shall find labor and weariness, and if we do it faithfully, we shall do our six days' work. And when it has been faithfully done we shall enter into a Sabbath day.

We do not lament when our sun sets. Why? Because we believe it will rise again when we are rested and ready to enjoy its light. If we had as much faith in the Lord as we have in His laws, called laws of nature, we should not lament when tried, tempted, and persecuted by evil spirits and devils; for in meeting these enemies, and overcoming them in these states, we are doing our six days' labor, and preparing ourselves for a visit from the angels who will introduce us into a Sabbath day and help us to keep it holy.

"FOR THOU HAST MADE HIM A LITTLE LOWER THAN THE ANGELS." Ps. viii..5.

This translation is more than two thousand years old. The Hebrew text reads "Elohim," commonly meaning God or gods. Here it is without the article; and so it would be correct to say, "a little lower than God." But in the Psalms the article is often omitted, in the Hebrew, where it would be expressed in prose Hebrew.

About two hundred years before our era, the Jews, in the Greek Septuagint, read "angels" without the article, as in Hebrew; not "the angels," as in English. The writer of the book of Hebrews follows the ancient Septuagint—"angels" (not "the angels," nor "God"). (Heb. ii. 7, 9.

The Syriac has "the angels." The Chaldee translation, or Targum of the Psalms, has "the angels." In the "Rabbinical Commentary" of Rabbi Aben Ezra, on this Targum, we find "the angels." In Rashi (Rabbi Solomon ben Isaac), one of the greatest of all the Rabbis, we read, "Elohim means angels, to whom Thou gavest power, in Joshua, to cause the sun to stand still, and to dry up the Jordan; in

Moses, to rend asunder the Sea Suph, and to raise it on high; and in Elijah, to bring the dead [child] to life."

The Prehistoric Nile-dwellers, by Nuteru, Gods, meant angels—those who receive life from God; as, "What does this mean? The Aanro Meadow gives birth to a multitude of gods (nuteru)."—"Hamrou" (Book of the Dead) Chap. xvii. 21; that is, Paradise is full of angels—those who live with God.

Compare, "If he called them gods, unto whom the word of God came." JOHN. x. 35; Ps. lxxxii. 6.

Swedenborg reads "angels,"—"Thou hast made HIM a little lower than the angels (*præ Angelis.*)"—A. E. 288. So, "Doctrine of the Lord," n. 6, *præ angelis*—"than the angels." And "Dicta Probantia," the same, *præ angelis.* p. 58., etc.

But this is merely an interpretation, and not a translation. Elohim means God, gods. The Hebrew for angels is malakim.

The Swedish version has God—"Gudi" (dative singular). The German has God—"Gott." But both of these versions lose the meaning of the verse, as a whole,—"Thou hast let Him be forsaken of God, for a little while."

THE "CREATION" OF SCRIPTURE, AND THE "CREATION" OF GEOLOGY.

THE Bible says, "In six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day."

Geology tells of millions of years occupied with the gradual perfecting of our globe, and shows to-day that the same processes are at work as for ages past; teaching that the world is by no means as yet fully created.

How shall these two propositions—the one revealed by God directly in his written word, and the other read in his book of nature—be reconciled?

Truth is eternal and unchangeable; and if these two views of the creation, when rightly understood, be in the least degree at variance, one or the other must fall as false. Thus, if the Bible, as we most truly believe, is Divine truth, it must agree, to its every iota, with scientific truth; and the truth revealed by science can only confirm that of the Scriptures. Not that the Bible is to be understood as teaching scientific or natural truths; for its office is a spiritual one; and its accounts and descriptions of natural facts are only in order that its inner part, its real part, the soul of the Word of God, may become manifest to us, even as by natural bodies and faculties our souls manifest themselves in this life. All that needs to be claimed is, that God's revealed word will never contradict his created word, and that, in so far as the two touch upon the same points, they must of necessity be in perfect harmony. In order to correctly understand the passage in question, we must bear in mind three things.

First. That God is infinite and eternal, filling all space and all time, and that time or space can only be predicated of him in his relations to all creatures in space, to whom the duration of time measures their own life. That is to say, what we speak of as present time or space, can have no meaning applicable to the infinite God, to whom all times are present, all places his abode. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me."

"Before Abraham was I am," he said when among men; and "I AM" was the name given Moses when he asked who it was who had appointed him to lead his people out of their captivity. Jehovah, "I AM," is the name by which he is called continually throughout the Bible.

The *second* thought to be borne in mind for a true insight

into Scripture is, that as God's Word it must partake of his nature, and be eternal in its duration, application and use. Although in its letter it applies to particular events happening at fixed times in the world's history, yet as the words expressing that history are Divine words, they have the Divine quality of having within them an inner, higher, fuller meaning adapted to man's inner nature, describing his spiritual states, as the outward letter describes natural events, and still more inmostly treating of the Lord throughout. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." It is this quality of the Word of God which renders it the Book of books to every degree of spiritual life of every age, furnishing spiritual food suited to the needs of all, from those in grossly natural states, in their spiritual infancy, even to him who has reached celestial manhood; and addressed as truly through the prophets to us as to their more immediate auditors.

The *third* thought is, that though it is Divine truth containing the Infinite Divine life within it, yet it is addressed to finite minds, and must be expressed in forms of language within the comprehension of those receiving it. It consists of Divine ideas clothed with the imagery of earth. Hence it is written, according to the natural appearance, that the sun rose and set, or that the flood covered the whole earth. The truth to be remembered is, that though only the appearance naturally is described, yet within that description lies a spiritual reality for which we should most earnestly seek. To gain an accurate and full knowledge of the natural facts of the Bible is most useful; but we should consider such knowledge as only a means to an end, and not as an end in itself. The more complete our knowledge of the natural Bible, the better able will we be to grasp something of the spiritual Bible; and with this latter object in view our understanding of its letter can never be too perfect.

Geology discovers to us that in the millions of years during which natural causes have been working upon the

earth's formation, stages of progress may be clearly traced, greater or less in number or extent according to our basis of division. The natural theory of the earth's formation is as follows:—

First. The existence of nebulous masses "without form and void."

Secondly. The gradual formation of these masses into separate bodies, and the consequent increase of light.

Thirdly. As the earth assumed form, there was, undoubtedly, formed a crust at its surface which was covered by water, and outside of this was dense vapor, such as to hide the light of the sun and moon and stars. As the cooling and contracting went on still further, its natural result was produced, viz., the folding of the crust; thus bringing some portions of it above the waters of the earth. Thus "the waters were gathered together into one place and the dry land appeared."

Fourthly. The creation of the lower forms of plant-life.

Fifthly. The dense vapors about the earth became condensed to such a degree as to admit of the admission of the sun's light which the Bible calls the creation of sun and moon and stars.

Sixthly. The creation of the various systems of animal life upon the earth.

Seventhly. The introduction of mammals; and

Eighthly, and lastly, the creation of man.

Thus we have the scientific scheme of the natural creation exactly conformable, as may be readily seen, to that given in the first chapter of GENESIS. But it is *within* the letter that we are to find the most important application of these verses; for in their inner meaning they contain the story of a spiritual creation, describing states through which every man should pass until he becomes fully created,—a perfect image of his Maker.

The first state is that of infancy, or of the purely natural man; a condition of ignorance or darkness as to all things spiritual. And God said, "Let there be light,"—the first

glimmering of something higher than the flesh is typified — the dawn of the spirit lighting up the darkness of the merely natural. "And the evening and the morning were the first day." This expression is used with each of the six days, and indicates the continued proceeding in it all from a state of lesser into one of greater perception of spiritual truth and good, and from a less perfect into a fuller life according to them.

In the second day the waters above the firmament are separated from the waters beneath the firmament; for the man begins to perceive that there are within him two selves, one of which pertains to his body with its appetites and sensual needs, which may be called the external man; and the other pertaining to his soul with its spiritual aspirations and capabilities. The internal man, or the soul, is the firmament, called heaven; the knowledges or truths applying to it, coming from above, from the Lord, are the waters above the firmament; and the knowledges and truths applying to the natural, the external man, the truths of the world and of the senses, are the waters beneath the firmament.

In the third day, the truths and knowledges of good signified by the waters are gathered together into one place, and the dry land, representing the man, is by them vivified and made fruitful, producing the first of good works, signified by the grass and herb and tree; these inanimate living things representing that degree of good when man acts well, thinking that from himself proceed his good deeds. While he thus thinks, his works lack that higher vitality to which they attain when, after the creation of the sun and moon, they are represented by the moving creature that hath life, — the beast, the bird, the fowl. The sun and moon represent goodness and truth from the Lord, which are to be our great luminaries, to rule as well over our night of mental obscurity or adversity as over our day of prosperity. In the broad light of the Lord's goodness and truth, the man may clearly perceive that from God alone is his love of good or power to do it, and, this perceived, his deeds, con-

sciously animated by the Lord's life, will become truly acts of living good fitly represented by the living creatures that inhabit the earth.

Thus prepared, in the sixth day, he comes into the image of his Maker, having dominion given him over all the powers of his mind and body, as the natural man has dominion over the living creatures of earth, and sea, and air, having all things for his use and advancement.

One step more crowns the creative work;—the seventh day, the Sabbath, or day of rest. A day, not of natural rest, but of spiritual rest. When all evils are put away, not only put under foot, kept under control, but so thoroughly out of the life as no longer to offer temptation; when the external man is fully subordinated to the internal man, and the whole man freely strives and loves to strive to forward God's eternal purpose regarding him; when the will of the man is so conformed to the will of the Lord that he knows no other, and thus divine and human act together in a perfect harmony which does not produce the slightest jar; when his whole being thus infilled with the current of the celestial life shall enjoy a perfect freedom from all evil, a perfect love of good, and a perfect life of highest, happiest usefulness from that good; this is the seventh day. The time of God's rest,—of a "peace that passeth all understanding."

UNITY IN VARIETY.

This is a subject, in one form and another, much treated of in the writings, and it might be interesting, if the writer had the time and capacity for the work, to bring together the various things relating to it. He will, however, confine himself to the principles upon the subject laid down in a passage in the "Arcana."

The passage occurs in the explanation of the words relat-

ing to the tabernacle: "And it shall be one habitation." I give the whole passage.

"That hereby is signified the whole heaven, thus, altogether one, appears from the habitation as denoting heaven, (see n. 9594); that it is one when so joined together, is evident; for heaven consists of myriads of angelic societies, and still the Lord leads them as one angel, as one man; the reason of this is, that there prevails among all mutual love grounded in love of the Lord; when this love prevails among all, and in all, then all are capable of being arranged into a celestial form, which is such that several are one, and the more numerous they are, the more strongly they are one. The case herein is similar to that of the innumerable things in the human body, which, although they are distinct and various, still make one; the reason is that they are in a similar form to that in which heaven is, for they correspond, as has been shown at the end of several chapters; and from correspondence they are in mutual love, and thereby joined together; hence it is that man who is in the good of love and of faith, is a heaven in the least form (n. 9279); and that the whole heaven before the Lord is as one man (n. 9276); all the conjunction of such innumerable angelic societies in heaven, with the mode of their conjunction, was represented in the form of the construction of the habitation and the tent, which are treated of in this chapter; but the modes of conjunction, such as they are in heaven, cannot come thence to the idea of man, by reason that man does not even know that by the habitation was represented heaven; and if he knows this, still he does not know that the heavenly societies are so joined together by love as to resemble one; but all those things flow in fully into the idea of the angels, when these things relating to the habitation are read, for all and each of the things of the description have an internal sense, which being manifested by the Lord before the angels, presents the state of the conjunction of all things of the whole heaven one with another by the love which is from the Lord.

The conjunction of the angelic societies into one heaven has reference to these laws:

I. That every one [thing] in the form of the heavens, exists according to the heavenly harmony of several consociated.

II. That love is spiritual conjunction, whence comes heavenly harmony.

III. That there must be a universal bond to the intent that each thing may be kept joined together, one with another.

IV. That the universal bond must flow into each of the bonds and constitute them.

V. That the universal bond is the Lord, thus love from him, and hence love to him.

VI. That the particular or single bonds are thence derived, and that they are of mutual love or charity towards the neighbor.

These are the laws from which heaven, consisting of innumerable societies, is still as one man." A. C. n. 9613.

From these principles, so distinctly annunciated, we can get light as to the manner in which unity in variety is to be secured in our organizations and usages; for the New Church on the earth descends out of heaven from God.

Let us notice first, the first of the principles quoted above, "That every one in the form of the heavens exists according to the heavenly harmony of several consociated."

As every man, as to his inmost, which should be embodied in the life of the individual, is from some one of the infinite forms of good, all perfectly united, in the Lord, so every society as to its inmost, is designed to be such a form. Every society, by suffering itself to be brought into this form, will constitute a one in harmony with all other societies that suffer themselves to be brought into that form, just as the things in the Lord from which they derive their form constitute a one. From this results the heavenly harmony of many consociated.

The second of the principles is that love is what conjoins in heavenly harmony. Love is the very essence of the conjoining power. Love chains societies together and brings them into their true places in relation to one another.

The third principle is that there must be a universal bond to the intent that each of the things may be kept joined together, one with another. That is, in the case of a society there must be a bond which holds and draws the whole body, and causes it as a whole to look to one end.

The fourth principle is that the universal bond must flow

into each of the bonds, and constitute it. That is, the particular portions of a society cannot unite in the general end sought by it, except by coöperating itself in the universal end. For example: in the body the universal end — the end to be secured by the universal bond — is the fullest capacity for useful work. Now this end can be secured only by each of the members and organs of the body coöperating in — looking directly to — the end of the universal bond; that is, in what it does, contributing its particular portion to the general use, to which the universal bond — the bond making the human organization — looks.

The fifth principle is that the universal bond is the Lord, love from him and love to him.

The Lord's love is solely a love of useful ends. Hence what he makes partakes of this character. A society of men, if it becomes what its origin tends to make it, looks directly and solely to the accomplishment of useful ends. The love that flows from Him into a society tends to this form. It looks only to useful work. But the love from Him that flows into a society really accomplishes that to which it tends only by the society's properly receiving the Lord's love; that is, only by its coming into such a relation to Him and regard for Him as to embody in its actions the love it receives from the Lord — to coöperate in giving the form of useful work to its action. To love Him is not to love Him as to person, but to be so affected by what He is, as in what we do to be in His image and likeness.

The sixth and last principle is, that the particular or single bonds are thence derived, or that they are of mutual love or charity towards the neighbor.

This may be considered as relating to the single members of a society or to the particular societies composing a larger body. The bond that causes the individual members of a society to make the society a form of useful work is mutual love, or love to the neighbor; and the embodiment of mutual love, or love to the neighbor, is by each one's performing the duties of his particular office or use for the good of

the whole society. And in the case of a particular society, mutual love, or love to the neighbor, consists in filling its particular function; for every society has its particular function in the larger man, as the individual has in the smaller.

We see an illustration of this in the body, which is the ultimate form of a society and of a society of societies. We may think of an individual as a fibre in a muscle, or as a smallest part in any member or organ of the body. A fibre in a muscle performs its particular function by something quite analogous to mutual love or love to the neighbor, by giving its peculiar form of aid to the other fibres of the muscle. Its use is a complement of theirs, and one which renders that of each of them more effective of good. And it may be observed here that the muscle is not the ultimate embodiment of an individual form of use, or even a single society's form of use, but of an indefinite number of societies. The same may be said of the other members and organs of the body and of their parts. Each member is the ultimate embodiment of an indefinite number of societies. To make a heart, a pair of lungs, a brain, a fully effective one, it is connected with heavenly societies without number; and each part of an organ representing a society fulfils its function by that representation of mutual love which appears in each part's contributing in its peculiar manner to the efficiency of all the other parts.

We can, perhaps, see more distinctly an illustration of the operation of mutual love in the relation of the general organs, as the heart, the lungs, the brain, the stomach, &c., to one another. We can see that there could not be a body with any efficiency for uses appropriate to the body, if either the heart, the lungs, the brain or the stomach were omitted. But when each of these and of the other organs does its work rightly, it makes the others efficient for their function. We cannot say of all the particular functions, as we must of the general ones, that if one fail in its use, the whole fail; but we must say that if any least part of a member fails, the efficiency of all is impaired.

The manner then, in which, from the indefinite variety of forms of mind and of capacity for use in the church, unity is to be effected, is by each one's coming, from obedience and love to the Lord, into the state to devote his peculiar faculty to neighborly uses, — to the promotion of the common good.

When by meeting, setting aside, and, by Divine aid, overcoming our selfish tendencies, we make it our aim humbly and modestly to discharge, from true neighborly love, our distinctive function — that office or use which no one but ourselves can so perfectly fill — we are by our own consent and choice in the place for which the Lord made us, and doing the work which not only in infinite love but also in infinite wisdom he designed us to do. And it is the nature of Divine love and wisdom, in the endlessly different forms that it creates, to give each such a character, that united with all the other forms, it shall make a more full, a more perfect, a more happy one. This we see illustrated in the body. Every different member or portion of a member in it is of such a character, and has such a relation to every member or portion of a member, that the perfection of the body and of every part of it is thereby increased. And this is so in the body, because every portion devotes itself to that function which from creation it is fitted to fill. Just so will it be with the body of human society, when each member of it comes humbly to devote himself to the particular form of use for which from creation he has the germ at least of the capacity for. And when this comes to be the case, from the endless varieties of human capacities, there will result a unity as perfect as is seen in that of the indefinitely various things in the human body.

From this we see in what direction we must act in order to secure unity in variety in the church. We are simply to remove one after another the obstacles which stand in the way, and, from an undivided mind, devoting the peculiar form of ability with which we are endowed to the promotion of the common good.

JOHN RUSKIN.

It is one of the common-places of intelligent thought that the age in which we live is an age of change; that a new order of things is being established, which requires that everything, that it may be in accordance with it, shall change. Notwithstanding the great evils of the time, which might seem overwhelming did we not believe them to be the shadows of a night which is passing away, yet to whatever department of man's thought and activity we look, we find changes taking place more rapidly than at any other period in the world's history, changes which, if not always for the better, do yet undoubtedly, in most cases, tend to better things. All things are being judged by new standards. Old fallacies, or but partially comprehended truths, are giving way before new truths and clearer understanding. And in spite of much that is discouraging, this is true in art as well as in other departments of human endeavor.

John Ruskin principally has been the chosen means of bringing about this change in art criticism, which is in accord with the great movement of the age.

Whenever in the course of the world's history, the time has come for the beginning of some great reform, whether in religion, in politics, in social affairs, in science, literature, or in art, the man raised up for that purpose has always met with the greatest opposition; in olden times, with persecution as well as with sneers, insults, and abuse; and now, generally, with more of contempt and abuse than of logical argument. Falsehood can always be met and defeated by calm reason (and even against falsehood abuse has little power), but when Truth, with relentless argument, overturns an old system of falsity, there is no weapon but abuse left for those whose interests are endangered or prejudices roused; and in their impotent rage, finding their position hotly attacked, and their power to defend it gone at the

same time, they shrink from fighting the Truth itself, and vent their anger by heaping abuse on the head of Truth's messenger.

It is to the character and work of one of these, God's messengers, that I would direct attention in this paper.

It may be thought extravagant thus to make reference to Ruskin as one of God's *messengers;* but it is from God that all changes for the better, even in least things, come, and if the striving to attain truth by reference to his teachings in His revealed word and in nature can in any wise justify the name, it is well deserved by John Ruskin.

Reverence, the truest and deepest reverence, is one of the principal traits of Ruskin's character. And yet, strangely enough, one of the charges brought against him by his critics is that of irreverence. The charge may be answered by citing the closing words of a lecture delivered a few years ago before his students at Oxford, on the Relation of Art to Religion.

"But I must, in conclusion," he says, "tell you something that I know, and which, if you truly labor, you will one day know also, and which, I trust, some of you will believe now. During the minutes in which you have been listening to me, I suppose that almost at every other sentence, those whose habit of mind has been one of veneration for established forms and faiths, must have been in dread that I was about to say, or in pang of regret at my having said, what seemed to them an irreverent or reckless word touching vitally important things.

"So far from this being the fact, it is just because the feelings that I most desire to cultivate in your minds are those of reverence and admiration, that I am so earnest to prevent you from being moved to either by trivial or false resemblances. *This* is the thing which I KNOW, and which, if you labor faithfully, you shall know also, — that in Reverence is the chief joy and power of life; — Reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead, and marvellous in the powers that cannot die."

This reverence, this depth of true religious feeling, this

continual looking to God, mingled with, one might almost say identical with, his love of nature and of truth, is apparent through all his writings, is in fact the underlying motive of all his best thought and action, insomuch that even adverse critics, when endeavoring to treat him fairly, are obliged to admit, "that in order to do him common justice, in order not to regard him as a mere erratic utterer of eloquent contradictions, poured out on the impulse of each moment's new freak of fancy, we must always bear in mind the fundamental faith of the man. Extravagant as this or that doctrine may be, yet the whole career is consistent with its essential principles and belief."

Let us now briefly glance at the youth of this great man, and see what influences, which might improve or impair his great talents, were brought to bear, when young, upon him who was destined to overturn ideas with regard to art which had been held for centuries without question or opposition, and whose bold denunciations of things the most cherished and apparently the most firmly established, which appeared to him to be opposed to the highest good of his fellow men, were to create such a sensation in every field of thought in which his broad aims and original genius led him to wander.

Ruskin was born with many of the gifts which make a great artist. He had naturally an intense love of Nature, an accurate eye for form, almost unparalleled powers of observation, and that deeply poetic temperament, which lends such a charm to his writings. This early love for Nature was stimulated, as he himself thinks, by the fact that he was "accustomed, for two or three years, to no other prospect than that of the brick walls over the way," for he was born in London; and that he had "no brothers nor sisters nor companions," and was thus thrown entirely on Nature for a companion. And he tells us that the first thing he could remember, as an event in his life, was his being taken by his nurse to the brow of one of the crags overlooking Derwentwater, "and the intense joy, mingled

with awe that he had, in looking through the hollows in the mossy roots over the crag into the dark lake." His father, a London merchant, seems to have been to him all that a father can be, and Ruskin's Notes on his Turner Drawings, recently exhibited in London, are full of tender references to him. The way in which the great writer, in his old age, looks back lovingly and longingly to his early days has something very touching about it. The first part of these Notes is dated,

"Brantwood, 10th May, 1878. Being my father's birthday, who, though as aforesaid, he sometimes would not give me this or that, yet gave me not only all these drawings, but Brantwood and all else."

Again we find in a note on one of these drawings, —

"A very precious drawing to me, because it was the first I ever possessed; my father buying it for me, thinking I should not ask for another."

And of a drawing entitled "On the Marsh," he says:

"My father gave me the drawing for a birthday present in 1840, and it used to hang in my room at Oxford; no mortal would believe, and now I can scarcely understand myself, the quantity of pleasure it gave me. At that time I loved storm, and dark weather, and soldiers. *Now*, I want blue sky, pure air, and peace."

The parents were able and glad to give their son the best education which could develop his talents, and were possessed of wealth enough to allow him to indulge his tastes without stint, and continue his studies and researches in *complete* independence. At fourteen, Ruskin, for the first time, visited the continent of Europe, making sketches as he went.

Travelling in the good old days of the stage-coach, when travelling was necessarily slow, and when, to use his own words, one sauntered up the steep ascents of the Alps, gathering wild flowers for half a happy day, with his ex-

tended powers of enjoyment, how must he not have enjoyed that first journey through France, Switzerland and Italy. It is interesting to notice here, that he tells us with reference to Giotto's campanile, when afterwards he celebrated it as the only building in the world in which all the characteristics of power and beauty occur together, that he "remembers well how, when a boy (probably on this first tour), he used to despise that campanile, and think it meanly smooth and finished."

It might seem that such a training as this was just what would most aid in developing his mind to best advantage, for his future work, and perhaps it was. He himself is inclined to regret a certain want of persistency in what seemed to him the right course. He says, speaking of certain practice of his in drawing: —

"Better things should have come of such practice, but I got overpraised for the mechanical industry, and led away besides into other work not fit for me. Had I been permitted, at this time, to put my whole strength into drawing and geology, my life, so far as I can judge, would have been an entirely harmonious and serviceable one. But I was too foolish and sapless myself to persist in the healthy bent; and my friends mistook me for a 'genius,' and were minded to make me a poet, or a bishop, or a member of Parliament. Had I done heartily and honestly what *they* wished, it had also been well. But I sulked or idled between their way and my own, and went all to pieces, just in the years when I ought to have been nailing myself well together. And the drawing especially came nearly to nothing."

That Ruskin is, notwithstanding his disavowals, an artist of great power, may be seen from his drawings recently on exhibition, although he has never chosen to paint a complete picture; and this gives additional force to all he has taught about art.

Ruskin studied drawing at different times, under two of the best of modern landscape artists, Copley Fielding and J. D. Harding.

His studies at Christ Church, Oxford, and the intellectual

atmosphere of the grand old University, must have fostered the naturally conservative tendency of his mind, his love for Nature, and his poetical feeling. That he had talent for poetry, was shewn by his writing the Newdigate prize-poem at the University at the age of twenty. At seventeen, he wrote a letter intended for the papers, in defence of Turner's picture of "Juliet and her Nurse," at which time he says he first became aware of the power of the great artist; though he seems always to have more or less appreciated the engravings of Turner's work, through which he first became acquainted with his paintings. He tells us that the engraving of "Vesuvius Angry" was the first piece of Turner's he ever saw.

"It was published," he says, "by Smith and Elder in their annual, 'Friendship's Offering,' when I was a mere boy; and what between my love of volcanoes and geology, my delight in Miss Edgeworth's story of 'The Little Merchants,' and my unconscious sense of real art, I used to feast on that engraving every evening for months, and return to it again and again for years, before I knew anything either about drawing, or Turner, or myself."

Ruskin's love of Turner continued to increase, and his "indignation at the shallow and false criticism of the periodicals of the day on the works of the great artist" increased in proportion, until at last, when he was twenty-four, he launched upon the astonished world the first volume of his work (at first intended to be merely a pamphlet), entitled "Modern Painters: their Superiority in the Art of Landscape Painting to All the Ancient Masters. By a graduate of Oxford." It fearlessly attacked established prejudices and beliefs with regard to art, and judged of artist's work by entirely new standards. That the sensation the volume created was enormous was not surprising in a book, which, in what has been called its "tone of intense and undaunted self-assertion," thus boldly denounced Claude, Gaspar Poussin, Salvator Rosa, Ruysdael, Paul Potter,

Cavaletto and others, who had been hitherto considered among the greatest artists, Claude's landscapes especially being in universal favor.

Ruskin, as has been said, did not at first intend to write more than a short pamphlet; but he soon found, that to defend Turner, in a manner adequate to the greatness of the man and the importance of the subject, he must first overturn the accepted canons of criticism, and he chose to do this by setting out as if art-criticism were a thing non-existent, which, at that time, true art-criticism very nearly was.

By direct appeal to Nature, therefore, and by no reference whatsoever to other authority, did Ruskin set up the new standards, by which he judged the work of all the most important artists, ancient and modern, and in this way undertook to prove that Turner was right, and his critics wrong; "that his dazzling brilliance of color and melting indistinctness of distance were but faithful versions of Nature's radiance, and Nature's mystery; that the great artist had but painted 'the things he saw, and the things that were.'"

This could not be done in any pamphlet, "so the work became a volume — the first part of a series," in which, as stated by a writer in the "Eclectic Magazine," he set himself to enquire, "What are the truths of visible Nature, which are proper subjects of art? what is their relative importance?" and "how have these truths been perceived and asserted by ancient and modern painters?"

In deciding the relative importance of different subjects, he has always been influenced by the question, whether the subject will tend to ennoble the workman and elevate those who may look upon his work; and one of the distinctive characteristics of Ruskin's writings, and which shews how deeply they appear to be influenced by the light of the New Jerusalem, is his attempting to judge of men's works by their moral rightness or wrongness, by the motives which actuated, or seemed to actuate, them in their production.

So far as the writer knows, no one before Ruskin considered artists as "Searchers after Truth," as well as mere painters. Artists have generally been considered to be mere givers of pleasure rather than as teachers of great truths.

Seventeen years elapsed between the publication of the first volume and of the fifth and last of "Modern Painters," during which time its author wrote and published his two other most important works. But before leaving the consideration of "Modern Painters," it will be well to quote a somewhat lengthy expression upon it, which admirably sketches its character, and which seems entirely true. It is as follows: —

"The five superb volumes of "Modern Painters" must ever remain Ruskin's greatest work; an addition of which no man can estimate the value, to the intellectual wealth of the world. Nothing like them has ever appeared in literature; nowhere that we know can be found combined such a wide range of observation; such precision of knowledge; such patient faithfulness of investigation; such opulence of original thought; such poetic ardor and deep religious feeling, clothed in such majestic melody of language, and illustrated with such masterly skill, as in this magnificent work. From his minute and thorough knowledge of all the great paintings of Europe, one might conclude that his life had been spent in picture galleries, but that we must allow another moderate life-time for his study of palaces and cathedrals. And where did he find time to accumulate his knowledge of mountains, of trees, of the sea, and the sky? The production of his books alone, would, by most persons, be deemed an ample result of twenty years spent at the writing desk. When we look at what he has seen, and learned, and accomplished, we are lost in wonder, and other lives seem lost in comparison. In studying mountains, for instance, he is not satisfied with observing the striking and picturesque lines of curvature; he studies their geology, that he may assign to each structure its characteristic form; he scrutinizes, in all their details, the processes by which the storms disintegrate their peaks and the floods furrow their sides; knife in hand, he dissects the granite, crystal by crystal, and the slate, flake by flake, that he may explain the operation of the forces that have sharpened the spire of the aiguille and carved the sweep of the crest.

"With the same patient labor he studies vegetation for the laws of growth, water for the laws of motion and reflection, and air and vapor for the hues and marshallings of the clouds; so that his work, so far as it is an investigation of facts and laws, may be called the grammar of landscape painting.

"Yet all this minute detail and research are never obscure, and never wearisome. Never obscure, for step follows step in the natural order of thought, and, avoiding all technicalities, his statements are made in the simplest and clearest language; and never wearisome, because his ardent poetic temperament reads everywhere eloquent symbols, and regards all nature with reverent love. For to his deeply religious, as well as poetic mind, the chief charm in the fair appearances of the earth lies in the fact, that they are God's work made for man's delight; and nowhere is his language more fervid and eloquent than where he points out how mountains, seas and skies, rocks, forests and flowers, are related to the spiritual world by their influences, no less than to the physical by their existence, — and to mankind are charged with gracious messages as well as gentle ministrations. True, he (sometimes) allows this poetic temperament to bear him too far into the misty regions of allegory, and becomes fantastic and scarcely intelligible; but for the most part in these logical passages, the feeling is as true and noble as the language is rich and harmonious."

A work of so radical and revolutionary a character in all matters pertaining to art of course awakened a storm of hostile criticism. But the critics quickly found that they only brought the storm about their own ears, and were glad enough to withdraw into their shells. They had attacked one who, besides being blessed with an imperturbable self-sufficiency, from which the shafts of the critics glanced as from an armor of proof, was also unsurpassed in keenness of satire, and power and richness of language, by any living writer. With a few strokes of cutting sarcasm or powerful argument he overthrew those whom he considered worth his notice, who seemed most likely to obstruct his path.

The critics soon backed down, and, whereas they first objected to Turner, because his works were not like Nature; Ruskin having proved that they were, they veer round

entirely. A writer for the *Athenæum* has no other resource than the assertion, "that he disapproves entirely the natural style in painting. If people want to see *Nature*, let them go and look at herself. Why should they see her at second hand on a piece of canvas?" Another, *Blackwood*, still more utterly discomfited is reduced to a still more remarkable line of defence: "It is not," he says, "what things in all respects really *are*, but how they are convertible by the mind into what they are *not*, that we have to consider."

Other critics, still maintaining Turner's infidelity to Nature, profess to admire his ideality, and pretend that Ruskin has entirely misunderstood him. These fail to distinguish between topographical accuracy and fidelity to Nature's eternal facts and laws, and show how entirely they misunderstood both Ruskin and Turner.

We can enjoy the deserved discomfiture of such critics as these, but are pained by the altogether unjustifiable manner in which Ruskin, misled by his apparently somewhat irritable temper, sometimes allows himself to treat those who *courteously* differ from his opinion. And some of his readers are irritated by the dogmatic, and occasionally somewhat arrogant, way in which he lays down the law. This has doubtless injured the usefulness of his work, and it is to be regretted even when he is speaking of matters to the consideration of which he has given the best years of his life, and though he was undoubtedly, by the nature of his character and capabilities, specially qualified for the investigation. He, himself, by no means unaware of this dogmatism, has placed these lines of Wordsworth on the title-page of "Modern Painters": —

> "Accuse me not
> Of arrogance . . . . . .
> If, having walked with Nature,
> And offered, far as frailty would allow,
> My heart a daily sacrifice to Truth,
> I now affirm of Nature and of Truth,
> Whom I have served, that their Divinity
> Revolts, offended at the ways of men;

> Philosophers, who, though the human soul
> Be of a thousand faculties composed,
> And twice ten thousand interests, do yet prize
> This soul, and the transcendent universe,
> No more than as a mirror that reflects
> To proud self-love her own intelligence."

Moreover, this dogmatism and occasional discourtesy are due, in a great measure, to the unflinching honesty, courage, and steadfastness of purpose of the man to the strength of his convictions, and his scorn of pretentious mock-modesty, "leading him to regard all oppugners as heretics and schismatics, to be attacked with fierce invective as enemies of the light and revilers of the truth." His Master had given him work to do, had put words of fire into his mouth, and he would say those words and do that work let come what may.

And it must not be forgotten that there is, coupled with his dogmatism, a readiness to acknowledge his weaknesses and his want of knowledge in matters to which he has paid but little attention; and with his discourtesy, a willingness to help the weak and a kind consideration for those who seek his aid. And, though we regret what some might call his conceit in his character as a man, we must remember that without it he might not perhaps have been so well fitted for his work.

One of the most frequent charges brought against Ruskin, has been that of inconsistency; but these charges arise generally either from the ignorance of his critics or from their not carefully noticing the precise meaning of the author's words, nearly always chosen, except in his periodical writings, with the most exact and scrupulous care. And, as a rule, his seeming inconsistencies, when closely scrutinized and honestly taken in the connection in which they occur, and in their relation to the author's whole system, will vanish, except to eyes obscured by prejudice.

As has been hinted, his attack on the false criticism of the day succeeded beyond his expectation; and however much one may differ with many of his conclusions, even those

who are not able to appreciate Turner's Work (and it must not be forgotten that Ruskin says it takes no common capacities of artistic enjoyment, and true and faithful study of Nature, *rightly* to appreciate Turner's Work),—even those who differ with Ruskin in all this must acknowledge that the principal, if not the original, purpose of his great work has been accomplished. It has caused an entirely radical change in criticism in England, so that even those who still oppose him strongly, and they are many, have felt his influence, and are forced to judge of art more or less by true standards, referring to Nature rather than to the artificial classical rules of composition. And it is also true that Turner's name is now generally ranked among those of the greatest painters, not only of England, but of the world.

To Ruskin's other two great works, the "Seven Lamps of Architecture," and the "Stones of Venice," there is but space to allude. In the first, which was written while its author was still an undergraduate, the general principles which govern all good architecture are treated of, while the second deals with the more important European styles of architecture, as exemplified in the central city of Venice, and attempts to prove that the style of the Renaissance is ignoble and false, whereas, Byzantine and Gothic are noble styles of building. And here, also, that character of all his writings, his judging of man's work by its effect on him for good or for evil, is very noticeable. As he says himself: —

"To these books of mine, their distinctive character as essays on art is their bringing everything to a root in human passion, or human hope. Every principle of painting which I have stated is traced to some vital or spiritual fact; and in my works on architecture, the preference accorded finally to one school over another, is founded on a comparison of their influences on the life of the workman,— a question by all other writers on architecture wholly forgotten or despised."

These works, like "Modern Painters," met with very strong opposition, most especially from the architects; but,

like it, they have had great and continually increasing influence.

We must now pass on to what may be called the second period of Ruskin's life, in which he had comparatively little to say about *Art*, but devoted his whole time to subjects which had always had for him a deeper and more serious interest. He speaks of his writings on art "arising first, not in any desire to explain the principles of art, but in the endeavor to defend an individual painter from injustice," as "colored throughout, nay, continually altered in shape, and even warped and broken, by digressions respecting social questions, which had for me an interest tenfold greater than the work I had been forced into understanding." To these social questions, therefore, he now turned his attention. The chief aim he seems to have set before himself in all his writings, is the improvement and elevation of his fellowmen, and now, freed from the work which had, as it were, thrust itself upon him, he returned to this, the absorbing interest of his life. The social condition of the world seemed to his almost morbidly sensitive mind so awful, that he deemed it almost wrong to follow up any such comparatively frivolous subjects as art and architecture. He says in the introductory pages of the "Seven Lamps":—

"The aspect of the years that approach us is as solemn as it is full of sympathy, and the weight of evil against which we have to contend is increasing like the letting out of water. It is no time for the idleness of metaphysics or the entertainment of the arts. The blasphemies of the earth are sounding louder, and its miseries heaped heavier every day, and if, in the midst of the exertion which every good man is called upon to put forth for their repression or relief, it is lawful to ask for a thought, for a moment, for the lifting of the finger in any direction but that of the immediate and overwhelming need, it is at least incumbent upon us to approach the questions in which we would engage him, 'in a spirit of reverence,' and in the hope that neither his zeal nor his usefulness may be shocked by the withdrawal of an hour, which has shown him how even those things which seem mechan-

ical, indifferent, or contemptible, depend for their perfection upon the sacred principles of faith, truth, and obedience, for which it has become the occupation of his life to contend."

Ruskin probably would not have considered himself justified in devoting the amount of study to art which he did, had it not been for the great influence for good which he attributed to art. "Think of it," he says, "and you will find that so far from art being immoral little else except art is moral; that life without industry is guilt, and industry without art is brutality; and for the words *good* and *wicked*, used of men, you may almost substitute the words *makers* or *destroyers*." But he is continually insisting that there cannot be true art without true godliness, and that the beginning of art is in having our country clean, and our people beautiful.

But, though he himself considered the rectifying of men's ideas on questions of social order and political economy his most important work, and, though he was drawn to this work by the depth and delicate sensitiveness of his sympathy for his fellow-men, this very sympathy precluded his considering these subjects with the unbiassed reason they demand, and which he has given to the questions of art he previously dealt with. Those very qualities which eminently qualified him for being an art critic unfitted him for the study of political economy. And sometimes he is, to use his own words with reference to another writer, "wrong with the intense wrongness which only an honest man can achieve, who has taken a false turn of thought at the outset, and is following it regardless of consequences."

There are three main ideas which lie at the root of his social system, namely: that it is wrong to take interest for money; that no nation has a right to indulge in luxury until all its poor are comfortably housed and fed; and that no labor should be required of any man except such as will elevate his mind in the very doing of it, saving only that which the necessities of life absolutely require. Hence he

objects altogether to steam manufacture; especially to that division of labor, the boast of the nineteenth century, which keeps a man employed in doing one entirely mechanical act, repeated thousands of times every day, or perhaps even every hour, thus converting him, as he says, from a thinking and feeling being into a mere machine. And he points out the fearfully destructive effect this must have on a man's mind, and enforces his argument by reference to the undoubtedly low and brutal condition of the lower classes in great manufacturing districts when compared with those employed in agriculture and commerce. The discontent which is spreading among the working classes, he says, arises from no other cause than that their minds are not, by the nature of their occupations, led into healthy channels, but, being left to run loose, and tormented by the tedium of monotonous labor, cannot but produce the discontent we deplore. That which Ruskin seems not to see, and which the world hitherto has failed to see, also, is that steam manufacture, by the rapidity of its production, may lessen the amount of time which has to be devoted to merely manual labor, thus giving opportunity for greater intellectual and moral improvement than has hitherto been possible. And one of the lessons which the depression of affairs, from which we are just recovering, doubtless arising in part from over-production, may be intended to teach, is the true advantage that might be derived from our wonderful labor-saving machinery.

In treating questions of political economy, many of Ruskin's mistakes arise from his confounding intrinsic and commercial value; as, for instance, the market price of a ship's helm with its importance to the vessel at sea. And many more from his disregarding in his argument the entirely selfish nature of man's relation with man in this world, whereas the laws of political economy arise from and are a consequence of his selfishness, and, however much it may be regretted, science cannot ignore it. Ruskin, however, does not consider these subjects in a scientific manner, and

this indeed is practically impossible for a man whose character forces him continually to connect with every subject considerations of moral right and wrong. The *political economicians* consider the laws of political economy as, under existing circumstances, they *are;* Ruskin as, under an ideal state of things, they *ought to be.* He himself admits that some of them are Utopian, and "rather exhibit a state of things towards which it will be advantageous to tend than anything immediately or entirely attainable" (W. Haude Brown), and refers to this ideal social state of his as his island of Barataria.

It has already been mentioned, that Ruskin is essentially conservative in his political opinions, and his belief in a paternal government is apparent in his writings. The spirit of his political creed is thus tersely described by a writer who has already been quoted: —

> "That Mr. Ruskin should have no faith in the vaunted future of Democracy and no sympathy with the radical school of politicians is natural enough. His studies have lain rather among God's works than man's devices, and nowhere has he seen anything like rule of the multitude, but everywhere beautiful order and beneficent law. Nowhere an ordinance of universal equality, but all things appointed in their fitting places, and fulfilling their allotted tasks with gracious supremacy and graceful subordination.

But, farther, Mr. Ruskin does not seem to regard the changes that are now taking place as in any sense progress, and does not recognize that we are living in a transitional period leading to a better state of things. These ideas of his were given to the world by various lectures, and by a series of letters to the working classes of England, which took the form of a periodical which he called "Fors Clarigera," the influence of which was much impaired by the impatience and intemperance of much that was said, owing to the hasty, off-hand manner in which it was written. "Fors Clarigera" contains also much personal matter, which, however interesting as autobiography, yet makes us regret

that Ruskin should thrust forward his own personality in the consideration of questions so serious and important. But, not content in the presenting his ideas as theories, he attempted to put them into actual practice by establishing a Society of Monte Rosa for that purpose, and a St. George's Fund to buy land in England to be cultivated by hand, by people who should live as in his "island of Barataria." And he has also established a St. George's Guild, which, to use his own words, is to consist "of a body of persons who think, primarily, that it is time for honest people to separate themselves intelligently from knaves. Announcing their purpose, if God helps them, to live in godliness and honor, not in atheism and rascality."

But, as has been pointed out, his ideas on most of these subjects are to be regarded rather as theoretical and Utopian; and if considered in this light, and his writings on these subjects ranked, in kind though not in excellence, with such works as Plato's "Republic" and Sir Thomas More's "Utopia," they must be admitted to be eminently suggestive, and of interest. In the change from the old to the new, many minds will have to help before the change begins to be accomplished, and many new and opposite ideas will have to be considered.

Ruskin *may* not be right in *all* he has taught respecting *art*, though in the main, his doctrine is undoubtedly true; and his writings on these social questions that lie nearer to his heart, mistaken though in many respects they are, yet contain ideas worthy of consideration as the contribution of one of the greatest writers of the age toward the change that is taking place. His ideas are founded on what is right absolutely, and not upon what man's selfishness may find expedient.

Mr. Ruskin has, of late years, given evidence in his writings of a touching sadness and melancholy, and sometimes shows a certain bitterness of feeling, consequent, no doubt, in a great measure, on his disappointment at finding how much opposition and ridicule his works on social ques-

tions have met, and on his witnessing the destruction of some of the most beautiful monuments of the middle ages, and some of the loveliest countries in the world, by railways, blast furnaces, coal mines, and the like. That the transformation of lovely valleys into a very hell, as far as outward appearance goes, and the be-fouling of clear rivers, even amidst the most beautiful scenery, with refuse of manufacture, should have this effect on his delicately-sensitive mind is scarcely surprising. But we cannot but regret that he seems so entirely to misunderstand the changes and upheavals that are going on in the world, failing to see that they are but the necessary evils of a transition from a state of things which he himself would not consider ideal.

Ruskin certainly deserves the respect and admiration of all interested in true and noble art. And from a purely literary point of view, he must be considered one of the greatest writers that ever lived. True, our enjoyment of his poetic language is sometimes marred by his fantastic fancies, and our appreciation of what he teaches is occasionally, perhaps, lessened by the dogmatism of his assertion. But though we find him sometimes overbearing or intolerant, we find him also with such fervor of religious feeling, such noble reverence for everything great and good, such hatred for everything mean and base, and with such true and deep sympathy for his fellow-men, that we feel him at once to be our friend, — a friend willing to help, and able, in many things, to give counsel.

There can hardly be a more fitting conclusion to this sketch of one of the great men of our century than the beautiful words in which he describes the true workers, among whom he is certainly to be numbered, and pictures the perfect day toward which their labor tends.

"The true workers," he says, "though faint with sickness, and encumbered in ruin redeem inch by inch the wilderness into garden ground; by the help of their joined hands the order of all things is surely sustained and vitally expanded, and although, with strange vacillation in the eyes of the watcher, the morning

cometh and also the night, there is no hour of human existence that does not draw on towards the perfect day. And perfect the day shall be, when it is of all men understood, that the beauty of Holiness must be in labor as well as in rest. Nay, *more*, if it may be, in labor; in our strength rather than in our weakness; and in the choice of what we shall work for through the six days, than in the choice of what we pray for on the seventh, of reward or repose. With the multitude that keep holiday, we may, perhaps, sometimes vainly have gone up to the house of the Lord, and vainly there asked for what we fancied would be mercy; but for the few who labor, as their Lord would have them, the mercy needs no seeking, and their wide home no hallowing. Surely goodness and mercy shall *follow* them *all* the days of their life; and they shall dwell in the house of the Lord — FOREVER."

SABBATH-DAY DUTY.

IN the "True Christian Religion," n. 301, Swedenborg gives the natural meaning of the third Commandment,— that in regard to the Sabbath. He says: "When the Lord came into the world, and the representations of him ceased, that day became one of instruction in Divine things, and so also a day of rest from labors, and of meditation in matters pertaining to salvation and eternal life, as also a day of love toward the neighbor." This is stated in a very striking way. Instruction in Divine things is the especial use to which the Sabbath is now to be put. Formerly it was merely representative of the completion of the work of redemption; but since the Lord's coming it has lost its representative character in its real and genuine observance. Instruction in Divine things, bringing redemption actually to pass, is the Christian Sabbath, of which the Jewish was but a representation.

This instruction, Swedenborg says, in the passage under notice, involves rest from labors and meditation in matters relating to salvation and eternal life, because, evidently,

without remitting our week-day work and turning our thoughts to spiritual subjects, no systematic instruction in Divine things can be given nor received. When the proclamation was made in a heavenly society, "To-day is a Sabbath," we learn from the account of the visit of novitiate spirits (T. C. R. n. 750,) that the thoughts of all turned to the temple, to which they seem to have repaired at once.

But Swedenborg adds another and distinct use of the holy day, saying that it is also a day for showing love toward the neighbor. His meaning here is evident from his references to what the Lord did on the Sabbath-days. In regard to instruction, certain passages are quoted which refer to the Lord's going into the synagogues on the Sabbath to teach, and then, as to the other sort of Sabbath observance, passages are cited but not quoted. These, when looked out, are found to give accounts of certain acts of mercy performed on the Sabbath by our Lord. The withered hand restored; the infirm woman healed; the man sick with dropsy made whole; the invalid of Bethesda brought back to health; the eyes of the blind man opened;—these are the examples of love toward the neighbor.

The practical question is, What are we to draw from this example, and how are we to spend the Sabbath-day?

The need of a clear understanding on this point is manifest; for the world is in darkness on the subject. Some are keeping with rigid and unreasonable exactness the Jewish Law of sanctified idleness. Others, unwilling to do this, merely waste the day in listlessness. Others still, especially in countries which have been long under control of the Roman Catholic church, devote a portion, perhaps a very brief portion, of the day to attending worship, and the remainder of it to mere week-day pleasure-seeking, such as theatrical performances, beer-drinking, horse-racing, and the like. The more harmless, but equally worldly, amusements of card-playing, tobacco-smoking, and the like, are still more commonly called into use, as upon secular holidays, to pass the closing hours of Sunday pleasantly.

That all this is not following our Lord's example, and not living up to the tenor of Swedenborg's declaration is evident. Our Lord did not idle away any part of the day, but opposed himself directly against the Pharisaic custom, and said of his manner of keeping the Sabbath, "My Father worketh hitherto, and I work." When the early Christians met on the Lord's day to commune together of him, they were, in their degree of knowledge, doing just what Swedenborg inculcates. The Pagan world outside was in its week-day mood, or joining dissipation to idolatrous rites; but *they* gathered for instruction, for rest, for meditation, and for deeds of neighborly love. They made common cause of all affairs; the deacons, when the Lord's Supper had been observed by means of bread and wine, brought in by all, bore some also to all who were not present, to the sick or the imprisoned; and this spirit pervaded the church.

As Christianity lapsed toward heathenism, the observance of the Lord's day declined, till the worship became a mere form; and, in lieu of deeds of mercy, men, grown selfish and worldly, turned to amusements and low indulgences. This is largely the state of things to-day.

What can be done to promote the observance of the day truly and religiously? We can drop all listlessness, all talk of week-day matters, all secular amusements. We can hold that people need instruction in Divine things, and can do our part in providing for it and receiving it; we can see that they rest from labor by means of such uplifting of mind and not by the neglect of it; we can give over fashionable dressing, which takes time, and business talk and joking, which take the mind down into its lower life, and the pleasures of feasting, or sport of any kind which take all the sacredness away from the hours so spent. We can go up above Puritanism and Parisianism into the peace of a true Sabbath, and try to have others go with us.

For this purpose, after instruction which goes with worship, nothing will so avail as true neighborliness on a spiritual plane,—friendly seeking out the good and truth in

others and ministering to it, especially in caring for children with hearty interest, and in bearing to the sick, or the spiritually weak or imprisoned, the aid they need.

This will keep up the Sabbath state, when other things of week-day conviviality will let it down. It will promote growth in heavenliness, when other things will but delight the body and natural mind.

In speaking of the Sinaitic laws, Swedenborg specifies some "altogether to be observed and done" by people now, and of these one is "Remember the Sabbath day to keep it holy." (A. C. n. 9349.) Our love to the neighbor, then, must take a sacred form on the Lord's day, must be done in the spirit of worship, as the outcome of "instruction in Divine things," must look to the good and truth in him,—for this *is* the neighbor,—and must succor him out of spiritual weakness, out of the desire for spending the Lord's day in bodily ease or pleasure merely, out of ways of fashion and folly; and must take care that by means of everything we do to him on that day he is brought and brought only to that conjunction with the Lord which heals all spiritual blindness, and strengthens withered hands, and delivers from all infirmities.

BOOK NOTICES.

The Religion of Ancient Egypt. By P. Le Page Renouf. New York: Charles Scribner's Sons. 1880. 264 pp.

The religion of Ancient Egypt was the religion of the Ancient Church, which term designates the dispensation which followed the Adamite or Most Ancient, and preceded the Jewish. This Ancient Church embraced "Assyria, Mesepotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia, up to Tyre, and Sidon and Canaan on both sides of the Jordan" (Arcana Celestia, n. 2385). Swedenborg speaks particularly of the part borne by Egypt in that age. He says that the wisdom of that day consisted in the knowledge of correspondences or of the relation between heavenly and

earthly things (True Christian Religion, n. 279); and that the Egyptians were better acquainted with this subject than any other people (Apocalypse Explained, n. 650), and that Egyptian hieroglyphs had this origin (A. C. n. 7097). "But because they began to employ such representatives in their holy worship, and to adore them, and at last also to turn them into magic, and thus to be associated with a diabolical company in hell, they altogether destroyed in themselves the Ancient Church" (A. C. n. 7097).

These very interesting statements, and others like them, have rested without outward confirmation for more than a century, and have even appeared to be denied by the learning of the period, which has tended to look upon the religion of Ancient Egypt as mere fetichism, to regard the theology of the nation as folk-lore, and to insist that polytheism of the most gross and scandalous nature was all that was to be found upon the monuments. Those who heard the lectures delivered in Boston by our own Egyptologist, Rev. T. O. Paine, received the impression that there was nowhere any tendency to do justice on this subject, but that all studies of Egyptian antiquities were carried on in a state of prejudice against and contempt for the religion of that day.

It is a fact, nevertheless, that in this, as in many other most important respects, the investigations of the learned tend in the right direction, and are gently changing public opinion in regard to the past, so that the tendency to underrate all things ancient seems to have had its day, and with sufficient rapidity, and almost as if confessedly following the teachings of the New Church, the truth-seekers overcome the falsities formerly put forth by irreverent students.

If we can judge from the recent work on the religion of Ancient Egypt, written by M. Renouf, the progress lately made in this direction is remarkable, and certainly worthy of notice in this magazine.

But in order to look at the matter systematically, let us consider the declarations of M. Renouf under certain heads, in order to note how far he corrects previously existing false impressions. Let us divide the subject as follows: — I. Primitive condition of the nation; II. Nature of its system of divinities; III. Moral character of its religion; IV. Knowledge of the future life; and V. Evidences of a gradual decline in religious life. On all these points there has been wide divergence between the teachings of the New Church and the deductions of scholars. M. Renouf, who

is certainly giving only his best information on the subject, is called in to show that this divergence has almost disappeared.

I. Primitive Condition. It is well known that the idea that the Egyptians were primarily Africans, that they began in barbarism, and scarcely emerged from it, has been the prevailing one. But M. Renouf says: "The view is now entirely abandoned according to which the Egyptians came down the Nile, from the more southern regions of Africa. It has been most conclusively proved that they gradually advanced from north to south. Most scholars now point to the interior of Asia as the cradle of the Egyptian people" (p. 55). Again he says: "Of a state of barbarism or even of patriarchal life anterior to the monumental period, there is no historical vestige. The earliest monuments which have been discovered present to us the same fully-developed civilization and the same religion as the later monuments" (p. 84). He is inclined to be emphatic on this point, saying again: "To take for granted that what the savages now are, perhaps after millenniums of degradation, all other people must have been, and that modes of thought through which they are now passing must have been passed through by others, is a most unscientific assumption, and you will seldom meet with it in any book or essay without also finding proof that the writer did not know how to deal with historical evidence" (p. 130). And, finally, he says: "There is no confirmation of Mr. Herbert Spencer's hypothesis, that the rudimentary form of all religion is the propitiation of dead ancestors. In the age of the Pyramids, the deceased is already described as 'faithful to the great God'" (p. 132).

This certainly is emphatic and distinct enough, and, coming from high authority, is very encouraging. But let us look farther.

II. Nature of the Egyptian system of divinities. Here, again, our author opposes himself to previous notions on both the points of monotheism and mythology. He says: "There are very many eminent scholars, who, with full knowledge of all that can be said to the contrary, maintain that the Egyptian religion is essentially monotheistic, and that the multiplicity of gods is only due to the personification of the attributes, characters, and office of the Supreme God" (p. 92). Emanuel Rongi says: "One idea predominates, — that of a single and primeval God; everywhere and always it is one substance, self existent, an unapproachable God" (p. 93). M. Renouf has made a special study of this point, and adduces many passages from various sources which have the name which

he believes is significant of the one God, the all-powerful, the Shaddai of the Hebrews. He quotes such passages as this: "The God of the world is in the light above the firmament: His emblems are upon the earth" (p. 106). Other passages also indicate a pure monotheism, such as these: "The great God, Lord of Heaven and Earth, who made all things that are." "O my God and Lord, who hast made me, give me an eye to see and an ear to hear thy glories" (p. 225).

We will not take time to dwell upon this point at length; nor is it necessary to review M. Renouf's argument in regard to the true understanding of the mythology. He takes certainly the right direction in proceeding to connect each of the deities with some power in nature, for these are correspondent to the attributes of God. This is a subject in regard to which the process of scientific investigation must be slow, and utterly unsatisfactory compared with the process of study from internal to external. It is interesting, however, to find the remark, "The Egyptians, as far back as we know them, seem to have studied the animal creation with a minute accuracy, which only the natural history of our own times can rival" (p. 245), and to compare it with A. E. n. 650, quoted above.

III. As to the moral character of the Ancient Religion of Egypt, M. Renouf declares emphatically, "We cannot resist the conviction that the Egyptian code of morality was a very noble and refined one" (p. 74), and he amply illustrates this from the "Book of the Dead," and other sources. He also shows that there were no castes among them, as was long supposed (p. 80), and denies that polygamy in any form was practised (p. 81). "The Egyptians were among the most religious of the ancient nations. Religion in some form or other was dominant in every relation of their lives" (p. 27).

IV. The knowledge of a continued existence was the especial point of Mr. Paine's lectures. We are very glad that he is not alone among Egyptologists in his position on this point; for M. Renouf says: "The blessed is represented as continuing an existence similar to that which he had led upon the earth" (p. 187). The harper sung, "mind thee of the day when thou too shalt start for the land to which one goeth to return not thence; good for thee will have been a good life" (p. 73).

V. It is necessary that any theory of the Ancient Religion of Egypt, to be conformable to the teachings of the New Church

(see above, A. C. n. 7097), should exhibit traces of a gradual decline from monotheism toward polytheism, and from a use of representative forms to idolatry, and a similar decline in morality and faith. On this subject M. Renouf is very clear. He says: "The last stage of the Egyptian religion, that known to Greek and Latin writers, was by far the grossest and most corrupt" (p. 95). He tells us that the earlier formularies were intended to be said by the deceased, but the latter was simply pronounced over him (p. 219); that the litanies of the 19th dynasty are already pantheistic (p. 243); that man had been led to associate the earth, sun and sky with the notion of the infinite power behind these phenomena, but that he now recognized in the universe nothing but the mere phenomena (p. 251); and he gives evidence of this in quotations. His conclusion on this point is admirable. "The worship of sacred animals was not a principle but a consequence; it presupposes the rest of the religion as its foundation, and it acquired its full development and extension only in the declining periods of Egyptian history" (p. 260).

In regard to the date of the Ancient Church, we are told that the most careful experiments, made by means of excavations, lead to the conclusion that there was in Egypt fifteen thousand years ago a civilization of high quality. M. Renouf feels clear that Egypt was a prosperous monarchy five thousand years ago, and that we have since then a connected history (p. 50).

From this rapid survey it may be seen that archæological study, in this direction at least, is securing the most helpful and happy results.* T. F. W.

PREADAMITES: A DEMONSTRATION OF THE EXISTENCE OF MAN BEFORE ADAM; TOGETHER WITH A STUDY OF THEIR CONDITION, ANTIQUITY, RACIAL AFFINITIES, AND PROGRESSIVE DISPERSION OVER THE EARTH. WITH CHARTS AND ILLUSTRATIONS. By ALEXANDER WINCHELL, LL. D. Chicago: S. C. Griggs & Co. 1880. 500 pp.

DR. WINCHELL is a Professor of Michigan University, Ann Arbor, and appears to be fully acquainted with the very difficult

*It is only necessary to add that the book before us is a pattern of clearness of statement, has marginal references and a full index, and is written throughout in entire freedom from dogmatism, or from that pride of discovery which is apt to cling to those who labor in such fields.

T. F. W.

science to which this book is devoted. His work is a mass of information gathered from every source, and is written in an unusually unprejudiced way. If there be a little tendency to chastise Dr. James Strong for arbitrarily cutting down Egyptian and other dates, to make them agree with the Bible chronology of Usher, we think the author quite well justified, and suppose him to be dealing with a fellow-Methodist.

The purpose of Dr. Winchell's book is to demonstrate the existence of races at a period anterior to the date formerly assigned to Adam, to exhibit their history and trace it to its beginnings, to discover the inter-connection of early races and the path of their migrations, to harmonize his theory with the Biblical account, and to relieve the study from charges of naturalism. In all this he has succeeded as thoroughly as the present inexact state of the science of Ethnology would admit, and has not assumed to do more than he could legitimately attempt.

To every student of the past, his work will be acceptable; but especially to New-Churchmen, for they have been taught something on these subjects already from the internal meaning of the story of Genesis, and have awaited with eagerness the completion and confirmation of their knowledge by means of scientific research. A glance at the teaching on the subject will exhibit the standpoint from which we would view Dr. Winchell's studies. In n. 286 of the "Arcana" we read: "Hitherto the subject considered has been the most ancient men, and they regenerated; in the first place, those who lived like animals, and afterwards became spiritual men; then those who became celestial men who constituted the Most Ancient Church." In n. 388 of the "Apocalypse Explained," and elsewhere, may be found an explanation of the important words "*sicut ferœ*, like animals," and we learn that Swedenborg used the word *fera* to embody the meaning of the Hebrew word *chajah*, a living thing, and in a sense excluding all idea of ferocity. Add to this the statement to be found in A. C. n. 288, and elsewhere, that the word rendered Adam in our Bibles means simply man (*homo*), "the man of the Most Ancient Church," and we have our data. To this, however, may be added the passage in the "Spiritual Diary," n. 3399, "concerning the Preadamites," in which we read of a spirit who spoke with Swedenborg, and by the manner of his speech, which had "little of life (*parum vitæ*) in the words," indicated his quality, as having little interior life, yet not being evil. This statement, taken in connection with the others, gives one the

idea that the life of the first men was of the most simple sort, that they were not cultivators of the soil nor acquainted with the arts in general, but lived in what we might mistakenly call an uncivilized way; that the Most Ancient Church was constituted of those of this sort who became celestial by means of the uplifting influences of that period; and that their condition was eminently childlike, and was characterized by the kind of innocence which goes with ignorance of evil. In their natural state, they had little interior life, and did not have the intellectual development which came about within the domain of the Ancient Church, which, as we know from the Word and the monuments, extended over Western Asia and into Africa, and which, in the days of its decline, included the historical eras of several ancient nations.

From this standpoint the New-Churchman has looked upon the Darwinian theory as a mere phase of the study of human history, and has not acquiesced in it, nor in the theories which assert that the vilest nations now existing are types of primitive civilization, that religion began in the worship of dead ancestors and so forth; and he has awaited further developments. Dr. Winchell's conclusions, which are partly original and partly derived from high authority, are a great advance in what seems to us the right direction. His views may be stated in a summary as follows: That the first people arose in a district now partially submerged by the Indian Ocean, but recognized by geographers as formerly stretching eastward from Africa; at that time Asia joined Africa, and thus the common fauna and flora found in the near districts of Africa, Asia, and Australia are accounted for. These primitive people were not from a single pair, nor were they of a single race, but there was variety from the first. One branch of this people penetrating into Asia, gave rise to the Adamites, the white race, which populated western Asia, passed into northern and central Africa, and throughout Europe. A second branch was brown, and moved into eastern Asia and thence to the Pacific Islands and America. The third branch, black, entered southern Africa and Australia. These movements were the result of geological events, inducing climatic changes. The earliest races may have left remnants which are to be sought in Central Africa or Australia. The barbarous tribes of the present age are not the unchanged earliest types, but are their degraded descendants. The Bible, in Dr. Winchell's view, gives an account of the Adamites, but has no date before Abram, and offers no opposition to, but rather requires, the

development of ethnological science to give the full history of the race. The Flood was local. The names in the tenth chapter of Genesis are genetic. Crawford's dates, which give from Adam to Abraham some ten thousand years, are approved. Dr. Winchell believes the Stone Folk of Europe to be a comparatively modern race, descended from Adamites.

Singularly enough, Dr. Winchell insists upon regarding Adam as an individual about 4000 B. C., and this is the weak place of the book, but does no great harm.

We have no space for further comment upon this remarkably valuable book, which for its chart alone is to be desired by all; but a few sentences may be quoted as especially interesting:

"In the district of the Niger are found the Fulah, a peculiar people. They have a reddish, yellowish, or brownish color, an oval face, a long and somewhat arched nose, teeth vertical, lips somewhat thin, figure slim and tall. The hair is black, glossy and long. They are shepherds and nomads" (p. 70).

"History, tradition, linguistics and ethnology all conspire to fortify the conclusion that in prehistoric times all Europe was overspread by the Mongoloid race" (p. 150). "It appears that this population was spread over Europe and Asia at a date much earlier than that commonly assigned to the deluge, and that the posterity of Noah in their dispersion were everywhere confronted by races of men already in possession of the earth" (p. 153).

"The Asiatic antedeluvians were wandering herds of herdsmen. Their religious natures were strongly developed, but were little illuminated with rational conceptions" (p. 418).

In conclusion, we would say that the book, as a specimen of the publisher's art, is perfect. T. F. W.

UARDA: A ROMANCE OF ANCIENT EGYPT. By GEORG EBERS. New York: Wm. S. Gottsberger. 1880. pp. 647.

THE author of this book is professor of Egyptian language and archæology at the University of Leipzig. Many years of his life have been devoted to the study of Ancient Egypt, of its language, its religion, its myths and superstitions, and, as far as possible, of the real life of the people, into the spirit of which he seems to have entered with wonderful sympathy.

He tries, in this little story, to bring his readers face to face with the real living men and women who dwelt upon the banks of the Nile so many hundred years ago.

The scene is laid in ancient Thebes, in the year 1352, B.C. We have presented to us the Necropolis, or City of the Dead; the great temple of Leti, and its strange ceremonials; the burying of the dead, and the superstitions and beliefs with regard to the life to come.

Ameni, the high priest of the great temple, is a representative of the conservative priesthood of the day; and a very vivid picture is given of the immense power which this priesthood exerted over the ignorant laity, through their superstitions. "The Initiated" alone were instructed as to the existence of "The One Great God" — "The Unnameable," while the common people were commanded dutifully to worship His attributes under the various forms of men and animals; and the young priest and teacher, Pentaur, for merely mentioning to his pupils "that God to whom the nine Gods pray as miserable and helpless suppliants," was dismissed from the temple.

The life of the common people is very graphically described: especially interesting, in so much poverty and degradation, is the way in which the observances of their religion mingle with their most trivial acts. We have also one battle, and a glimpse of court life. Perhaps the most interesting character in the book is the princess Bent Anat, daughter of Rameses II. A pleasant love story is woven in, with which we can feel a real sympathy, although it so evidently belongs to the atmosphere of ancient Thebes.

To all who care for a vivid picture of life in the prosperous days of old Egypt, this little story must, we think, prove interesting as well as instructive. E. C. W.

Spiritual Manifestations. By Charles Beecher. Boston: Lee & Shepherd, Publishers. New York: Charles T. Dillingham. 1879. pp. 322.

A work on spiritism by one who believes in the reality of so-called "spiritual manifestations," and is at the same time an "Orthodox" clergyman, and a believer in many, and perhaps most, of the dogmas of his sect, possesses an interest apart from its value as a contribution to the literature of its subject. Particularly, it shows how tenacious the human mind may become of opinions once fully formed and firmly held. Let reasons never so strong be given to most of those persons for a change of their opinions, and let the new view be in a certain sort accepted, yet

the old dogmas still remain fast rooted, and the new present the appearance of plants transplanted to an uncongenial soil already occupied by a flourishing vegetation. The old orthodox opinions of Mr. Beecher are, as Swedenborg expresses it, "glued to his brains," and the result is that while he also believes in spiritual manifestations, an incongruous philosophy is taught in this book. His favorite notion of the pre-existence of human souls is brought prominently forward. It is an error, he thinks, upon which all existing schemes of eschatology have been based, that the soul originates in and with the body; and, he suggests, that "man is a celestial race in exile." If the author's knowledge of Swedenborg's teachings had been anything like as extensive as he seems to think it is, he would have been furnished with ample reasons for disbelieving this figment of his own imagination. As to the rest, the book is interesting, is very well written, and ought to be read by one who is making a study of the subject to which it relates. C. H. D.

HISTOIRE SOMMAIRE DE LA NOUVELLE EGLISE CHRETIENNE, FONDEE SUR LES DOCTRINES DE SWEDENBORG. Par UN AMI DE LA NOUVELLE EGLISE. Paris: Librarie 5, rue Thenard. 1879. pp. 248.

THIS is a well written and very well compiled summary of the history of the reception of the New-Church doctrines, and of the visible organization founded by the receivers of those doctrines. A considerable portion of the work is devoted to the history of the New Church in France, and much information is given in this part of the book, which is doubtless new to most New-Churchmen in this country. Of course, in a summary of the character of this before us, the events referred to must be treated in a brief way, but for that very reason the book is well calculated to serve an important use. We think that a history of the New Church, in English, as well done as this, and of no greater length, would be an important addition to New-Church literature; and perhaps the best way of accomplishing this would be the translation into English and publication of this work in this country. It would be quite difficult to mention any part of this work as worthy of special note; but it has struck us that the two chapters on the history of the New Church in France, and especially that portion of those chapters relating to Oberlin, are of particular interest, and ought, if the rest of the work should not be translated, to be translated into English. C. H. D.

The Bible for Learners. By Dr. H. Oort, Professor of Hebrew Antiquities at Leiden: and Dr. J. Hooykaas, Pastor at Rotterdam, with the assistance of Dr A. Huenen, Professor of Theology at Leiden: Vol. III. The Narratives of the New Testament. Prepared by Dr. J. Hooykaas. Boston: Roberts Brothers. 1879. pp. 760.

In the notice published in the Magazine of the other volumes of this work, we have, perhaps, sufficiently indicated its scope and general character. It undertakes to give a complete view of the whole of the narratives contained in the Bible, read according to the light furnished by late research and criticism. Its method is of the simplest sort: No narrative of the supernatural is anywhere, and under any circumstances, to be believed; the heavens are absolutely closed above us, hence no ray comes between that world and this — impassable is the barrier and impenetrable the clouds which intervene. Hence it is, according to our authors, that it is altogether beyond belief that ever, in all the course of the world's history, could that which is above and within Nature manifest itself in this natural world. To this wretched pass, then, would these two theological professors and this "pastor" bring the "learners" whom they seek to teach. No dryer bread of husks, we venture to assert, was ever before served by theological professors or pastor to hungering students or expectant flock. The supplies are indeed furnished forth with excellent garniture. The style of the work is attractive. The narrative is one easily read. The interest, regarding the book merely as a literary performance, is well kept up. By reason of these things the work will likely be popular. Its usefulness, however, is more than questionable; and, notwithstanding all these things which may be set down to its credit, we should feel sorry if any but robust minds, capable of criticising and combating as they read, should undertake the reading of this work. C. H. D.

The Authorship of the Fourth Gospel. External Evidences. By Ezra Abbott, D.D., LL.D. Boston: George H. Ellis. 1880. pp. 104.

Those who have once come to realize the internal evidence of their Divine Truth afforded by the books of the Bible, generally lose their interest in studies of external evidences, but the subject is one of very great importance. Even the New-Churchman, who has discovered something of the true nature of inspiration, and

believes it to be a matter of small moment to know who was the prophet or apostle by whom a portion of the Scriptures was given, must not overlook the fact that spiritual truth must have its firm foundation, and that statements as to their authorship are often involved in the sacred books themselves.

It is useful, then, that these studies should be pursued to exactness; and although the work has often been well done, it is useful that it should be repeated as often as shifting phases of infidelity may render necessary.

The tendency of the Unitarian body to agnosticism has been well met at one point, and that the most important one, by Dr. Abbott, of their own body, in this essay. He exhibits beyond controversy the general reception of the Fourth Gospel as genuine among Christians in the last quarter of the second century, the direct use made of the Fourth Gospel by Justin Martyr, who wrote before A.D. 150, its use by the Gnostic sects in the second quarter of the second century, and the weight to be attached to the final verse of the Gospel itself. We wish that Dr. Abbott had extended his argument, but thank him cordially for the patient study displayed in this treatise, and for the rebuke he has administered to the foes of the Fourth Gospel. T. F. W.

The English New-Church Periodicals.

We think that many of our readers would be surprised to know how many periodicals are printed for the purpose of disseminating the truths of the New Age. But we wish now to allude only to those published in England, and circulated to some extent in this country.

First in importance is the "*Intellectual Repository and New Jerusalem Magazine*," — an odd name, and unnecessarily long, we should say, but an excellent periodical, now in its twenty-seventh year. We read it always with great interest and profit. Its editor, the venerable Rev. William Bruce, always prints a brief paper at the beginning, and other papers of varied character follow. The department of Reviews is carefully supplied with notices of suitable works. The remainder of each number is occupied by reports (under the head of miscellaneous) of New-Church operations at home and abroad. We like the strength and dignity of the editorial work, which is done under appointment of the General Conference, which pays a salary for this work,

and grants for the editor's use a sum to be expended in paying contributors. We sometimes wish the Repository would print more sermons, and those of a different character.

Of equal excellence in its own field is the *Juvenile Magazine*, which is in its thirty-ninth year. While somewhat more sedate than American children would like, it is very well made up of articles displaying cultivated talents, and the effort to write religiously for children. Very wisely, this magazine seeks to work in connection with the Sunday-Schools, printing charts of lessons, and explanations and questions. We confess that our own *Children's Magazine* may learn something from its co-worker; but our own choice would be for a periodical including the good features of both. We ought to add that the English Juvenile is published at a very low price, about twenty-five cents a year.

Morning Light is a small newspaper, well named and well printed. It is, we believe, an experiment, and is not in charge of any organization. We are especially pleased with the manner in which its news is published. Instead of printing entire and sometimes wordy letters, as our newspaper does, it condenses its information under local heads, and thus saves space and the reader's time. The fault we find in *Morning Light* is its combativeness, which appears in its attitude toward other Christian bodies, and in its continuous controversies on mooted subjects. The heavenly way of giving one's opinion, without discussion, seems to us best, while the weekly interchange of brief assertions and rejoinders seems to us quite out of place in this century. Could the editor give his readers more positive help, we think his publication would be a very important instrument of use throughout the kingdom.

MONTHLY NOTES AND COMMENTS.

"*Confirmation; or the First Communion.*"

There seems to be some degree of misunderstanding both in this country and in England as to the service of Confirmation. In the English Conference, it has seemed to be regarded as something which its supporters sought to elevate to the rank of a sacrament, and to an equal importance with Baptism and the Holy Supper. The same false impression we sometimes find among our own people, when one is occasionally met with who regards Confirmation as a sort of barrier arbitrarily set up before the Holy

Supper, and made the shibboleth of a sect. Such objectors would prefer to have this rite done away with, so that one might come to the Communion when he chose without any ceremony of introduction; and others would also wish to have our ministers couple their announcements of the celebration of the Supper with a general invitation to all, who were disposed to do so, to partake of it.

The motives which lead to this opposition to the rite of Confirmation seem to be often just right, and to be joined generally with a due regard for the high holiness of the two sacraments, which alone are of Divine Command, and with a desire that no sectarian exclusiveness should be formed in connection with their observance. This is certainly the right feeling, but it seems to be a grave misapprehension to suppose that any one thinks of Confirmation as a sacrament, for no New-Churchman does think so; or that Baptism is not regarded as the true and only orderly mode of entrance to the Holy Supper, for so only do we all think of it; or that the adoption of a rite of Confirmation was with any intention of exclusion, for such a thing would be unworthy of a Christian.

What, then, is it? One has only to turn to the little book of Rites and Sacraments, and to the caption at the head of this article, to find what it is at a glance. It is our mode of welcome to the first Communion. It is simply saying, yes, to two questions which every one who had any desire to commune with us would be glad to answer in so solemn a manner that his declaration might be heard among his brethren, and might be answered with their prayers for his constancy in good living. These questions, as is well known, are concerning one's reception of the great truths of the true Christian Faith, and his desire, by the Lord's help, to live according to them. We well remember when we first witnessed a Confirmation, by Rev. Thomas Worcester, and we recall to-day the grand simplicity of the service, and the dignity of the minister, and the reverent quiet which rested upon the audience. It was a service, if we may be permitted to use words applied by a historian to another scene, "grandly and truly American;" but more than this, it had the spirit of the Gospel of the New Jerusalem. There was no wicket opened with a password; there was no exercise of authority, but a touching and uplifting welcome to the first Communion. The writer was so moved that he resolved, God willing, himself to stand before this people for their welcome and blessing as soon as he should be of age, and he thanks God that

it all came to pass, and that he received this rite at introduction at once to the highest privilege of the Christian and to the responsibilities of American citizenship.

It may be thought that if Confirmation is not a sacrament, it is only a matter of sentiment which should not have been permitted to become a custom in the church. This position does not seem to us well taken. We submit that the Holy Supper cannot be regarded with too great reverence, and that an introductory rite of this sort is indispensable to a preservation of the sanctity of the sacrament. We know a case, not in our body, where the minister was accustomed to invite and urge a general participation in the communion, yet out of a large congregation but one man was wont to remain, and his entrance into the list of communicants antedated the time when this urgent and general invitation was brought into use. We think that a moment's reflection will show that this is the custom of the Unitarian body, whose celebrations of the Supper are scarcely attended by men, and not largely by women; while the Episcopal Church, which practices the rite of Confirmation and holds the Supper in proportionately high honor, has received in a single year in the little State of Massachusetts, twelve hundred new members. The view of the Holy Supper held in the New Church, and the idea of an indiscriminate, man-given invitation to it cannot be entertained together, nor can one think reverently of the Supper without finding himself asking for some suitable form of introduction to its first observance.

There are probably in all our societies, instances of communion by persons who have not been welcomed in any formal manner. No minister has a right to control others, and the charge of close communion sometimes made against our church is simply untrue; but we are sure that such exceptional comers bring no such benefit to the church as would be conferred by an orderly membership, and it is to be hoped and expected that such exceptions will not increase in number. Certainly, such persons act from misapprehension, which is not surprising in this day of new light, but which we hope to see removed by means of the reasonable promulgation of the truths which we have sought to express.

Mr. Clapp's Memorial.

The editorial note printed in our September number, referring to a document presented to the General Convention by Mr. Clapp and others, and printed in our August number, was not written

with a view to provoke a discussion of the matter at this time; but we have received a reply from Mr. Clapp, with the request that it be printed in the interest of free discussion and good fellowship. We began to read the paper with no other thought than of printing it in full, but a perusal and careful re-perusal have led us to the conclusion that the whole cannot be printed on account of the space it would occupy, — seven pages of fine type, — and on account of the personal character of a large portion. As this Magazine is not owned by the Convention, and seeks to be peaceable, so it is not required to deal with strictures upon the Convention, or with the past or present relations of any of its members, nor with the opinions of members of the "Academy of the New Church," nor with the private letters of any individuals in the ministry. Mr. Clapp must excuse us from printing and discussing this portion of his reply. We leave the bodies and the ministers to speak for themselves, as they may deem best. In regard, also, to the charge of an "attempt to bias the minds of the Committee," we make no reply, except to say that the names of the Committee (Messrs. Giles, Dike, John Worcester, and Hinkley) can scarcely be known to our critic.

Mr. Clapp objects, also, to our use of the term "Specific New Church," and treats upon the fact that there "are *some* outside of the New-Church organization, who truly love the Lord and the neighbor." Our language was, "the Church is where the Word is read, and the Lord is worshipped;" and we then used the objectionable term of those within this great body, who accept the doctrines of the New Church, and we will not dwell further upon the reasonableness of such a distinction.

Mr. Clapp then says:

"Then, as to the rite of baptism, what is its special and divinely appointed use — its *first* use, as revealed by the Lord from heaven? Is it not the God-appointed ceremony of inducting those who profess the Christian religion (or their children) into the external or visible Christian Church? A sign distinguishing all such in both worlds from the people of other religions, as the Mahomedan, Jewish, Buddhistic, &c. And have we a right, do you think, to apply it in a solemn way to any other purpose which our fancy may suggest or which we may *think* it can be usefully applied to? For example: should the fancy take me, and I should deem it good and useful to be baptized on the return of every birth-day, or every anniversary of my marriage, or on the announcement of any joyful tidings, would it be right and proper for me to do so? Would not that be clearly a misuse — a culpable misapplication of the ordinance — a handling of it as if it were of

human and not Divine appointment? Admitting then (which, however, I do not, but admitting for argument sake), that baptism by a New-Church minister is, as you think, 'the best of all means of severing old associations,' where, please tell me, is the Divine authority for using it for any such purpose? It was appointed, not as a means of distinguishing, much less of *severing* one class of Christians from another whose doctrinal beliefs are different; but to distinguish *all* who profess the Christian religion from the people professing other religions.

"For those who are of the Church (that is, the *Specific* Church — the Church where the Word is), are distinguished *from all others in the world* by baptism (A. C. n. 10, 238); that is, from people of all other religions than the Christian, of which this rite is the distinguishing sign.

"Baptism was not appointed nor meant to be an agency in severing our connection even with the devils in hell, nor does it, according to Swedenborg, possess any such saving or redeeming power. It is simply a sign in both worlds of our Christian faith and citizenship, as naturalization papers, duly authenticated, are to a man of foreign birth a sign that he is a citizen of the United States. But it is not a sign of the particular Christian realm — the upper or the nether — to which the subject belongs (for there are Christian devils having the baptismal sign as well as Christian angels); and it no more withdraws one from, or introduces him into this or that particular society, than the foreigner's naturalization papers determine the particular class or profession to which he belongs, — as whether he be blacksmith, shoemaker, merchant, or lawyer. The special group of American citizens into which he is inserted will depend not upon his naturalization papers but wholly upon himself — his education, ability, learning, culture, professional or industrial skill, or the nature, extent, and variety of his acquirements. So does the particular society in the other world, into which each one is inserted, depend *not* on the rite of baptism, or the formulated belief of the particular Christian denomination in which it may chance to be administered, but on the individual's own character. This is the plain teaching of Swedenborg in numerous passages, as I read and understand him.

"But you quote T. C. R., n. 680, as teaching something quite different from this, — as teaching indeed, that baptism *does* insert* the subject thereof into this or that particular society in the other world, *according to the quality of the Christianity in him and around him.*" And you invite special attention to these words by printing them in italics. But rightly understood and correctly translated, I think it will be seen to be in perfect agreement with the view of the Memorialists on this subject, as well as with all other portions of our author's teachings. *Correctly translated*, I say, for (not claiming to be much of a Latin scholar myself), I have submitted this matter to good linguists, and none of them favor your translation. They all tell me that *in illo aut extra illum* cannot, with the least grain of authority or propriety, be translated 'in him and around him,' as you translate it."

In the above extract, Mr. Clapp seems to base his remarks upon

* "Introduced to the new association," was what we said.— EDS.

a misapprehension of the views of those whom he opposes. To state the matter shortly, it may be said that when the Lord initiated the New Age, He did not instantaneously change the nature of the Christian Church. In the first century afterward, that Church has but slowly changed, especially in those sections most open to the light of reason. This being the case, the number of those who accept fully, as yet, the faith of the New Age is very small, and they do not receive, except in rare instances, the fellowship of those who believe in the tri-personality of God, or the headship of the Pope. In coming into this small body, therefore, one leaves larger bodies not in sympathy with it. He is generally cast out of them. At the same time, he so fully enjoys his new light that he no longer wishes to belong, in any way, to the old connection; and the faith he formerly held may seem to him repulsive. How shall he join the new? There has been from the first an inward prompting to do as they did who were baptized with the forerunner's baptism at Corinth; but had not come into full Christian faith (Acts xix); "they were baptized in the name of the Lord Jesus, and the Holy Ghost came upon them." We have never had any rule about it, excepting as to ministers; but the prompting of the heart has been nearly unanimous, and cannot a minority leave a majority to do as they will in matters of their own religious life? Mr. Clapp, having withdrawn from us years ago, reappears, and is welcome; but what is the need of seeking at once to rule us in matters so closely personal? Of course, it is the man's life which makes him of heaven or hell, and there is no need of the argument as to naturalization and the profession one may adopt. There *would* be something in turning the argument the other way, and showing how unwise it would be to dispense with the naturalization as an American, of one who was a full citizen already in Germany; but we pass to the last point, as to the translation of T. C. R., n. 680.

Here we have erred. We wrote the note while away from home during the summer vacation, and wrote, at the same time, to our colleague, asking him to put the words just as they were in the Rotch edition. He omitted to do so, and "aut" was made to read "and," when it should have read "or." We have erred, and make no appeal from the decision of Mr. Clapp's corps of "good linguists." As to our similarly unrevised word "around" for "extra," we would confess judgment, also, if we did not think that the whole subject of the accurate translation and interpretation of

these words require a fuller treatment. The Rotch Edition has "outside of him," which is equivalent to "around;" Mr. Clapp prefers the entirely different meaning given by another translator, "not in him," referring to the case of the evil. We do not express an opinion now, but hope to obtain for our readers a better statement of this point than we could give here.

Mr. Clapp closes by saying, "If I am in error, please show me the way out." We have no other desire than to help Mr. Clapp and all others, so far as we can do so by presenting, without awakening personal feeling or the love of argumentation, the truths of the New Age.

Assyrian Traditions as to the Ancient Word.

The readers of the Magazine may not all be aware that the diligent search lately made among the monuments of the Euphrates Valley have not only revealed the fact that the ancient people of that district had Scriptures of their own, but has also given evidence that such Scriptures were known to have been lost and were diligently sought for. A tradition to this effect would be of the greatest value in connection with the accounts of the creation, flood, and other events which are found upon the monuments, and which coincide closely with the earliest portions of the Book of Genesis. We are told that so much of Genesis as precedes the account of Abraham was taken by Moses from the ancient Word (see "Arcana," n. 66, and "True Christian Religion" n. 279), and we have known that tablets containing similar accounts are found in the ruins of cities lying within the domain of the Ancient Church. This is very helpful, but we are now told by a writer in that excellent aid to learning, the "Oriental and Biblical Journal," that inscriptions have been found pointing directly to the existence at one time and to the subsequent loss of sacred writings. At least, there is ample evidence of the existence of a tradition that before the flood the sacred books were ordered to be buried, which was done, and that they were afterwards sought for and recovered. It appears that one of the earliest historical kings of Chaldea constructed tablets said to contain a copy of the ancient Scriptures, and buried them under the corner stone of a temple he erected. These tablets were always believed to be veritable copies, and were most eagerly sought some centuries later. Three thousand years ago, a record of King Kuri-galzu declares that he sought them in

the ruins, but without success. Other kings labored, but still without finding. Nebuchadnezzar records that he searched with the aid of his army, but in vain. Finally, a king declares that he found them, but does not tell of their contents. The researches of George Smith, and his discovery of the "Creation and Deluge Tablets," are believed, however, to have brought to light the long-sought sacred fragments of ancient revelation. Kings had sought for them in the devout belief that they would find in them the sacred documents of their ancestors, but, under Providence, they were not discovered for a long time, and then were apparently at once re-buried to remain for centuries more, till, in an age capable of appreciating their worth, they were brought to light.

If confirmation of the teaching as to the ancient Word were needed, this would be quite sufficient; but this is only the beginning of the study which, under the name of Assyriology, will yet reach all the completeness which Egyptology has done for another branch of the Ancient Church.

One interesting deduction is already made as to a possible way in which the Book of Genesis came to contain its earlier portions. It is seen that through the information brought by Abram from Chaldea, the materials for writing the accounts of the Creation and of the Deluge were at hand, and this fact deters those who have no higher view of inspiration from admitting the absurd, but popular, charge that Moses was not the author of the Pentateuch.

A Hopeful Agnosticism.

It is very important to distinguish between the atheism which denies God, and that which denies the Divinity of a false creed. The one is a deadly denial of anything Divine, the other is perhaps only a protest against a dogma which pains the heart and insults the reason. The one may be the confirmed, conscienceless attitude of a fiend; the other may be the expectant unrest of one preparing under Providence for new light.

The honest and sometimes haughty rejections of false creeds by men of strong minds does not always imply their disinclination to believe, so much as it manifests their inability to submit to, incomprehensible doctrines. This may be a positive rather than a negative position. It may look forward; it may be a necessary stage of the world's re-enlightenment; it may be simple obedience to the principle, "Prove all things; hold fast that which is good."

At least the title agnostic may designate a reverent spirit at the same time that it indicates an independent one; and the question as to the way in which this class is to be met is a most interesting one. Dr. W. B. Carpenter, in a communication to the "London Spectator" lately, touched upon this subject in a good way. He said frankly: "If there were no alternative between belief in the God whom the Calvinistic system represents as foredooming a large proportion of his offspring to everlasting torment, and the substitution for this horrible conception of that high ideal of moral duty which, however it has been arrived at, animates the spirit and directs the life of the best agnostics, I should unhesitatingly prefer the latter."

But Dr. Carpenter sees farther than this, and goes on to say:

"The tendency now becoming increasingly apparent towards a fundamental accordance in 'the religion of sensible men' in all churches plainly has its root in their moral agreement. Such men, asserting the duty and accepting the obligation to 'judge, even of their own selves, what is right,' and revolting at the detestable God whom theological systems would force upon them, are coming to adopt, as their Divine ideal, the God whose power and wisdom are manifested to them in the outward creation, and whose righteousness and love shine forth in the life and teaching of Jesus Christ."

Accepting Dr. Carpenter, who is merely a theist, as an authority in regard to the attitude of agnosticism or unbelief, we are led to the conclusion that, far from deploring as hopeless this condition of things, it would be reasonable to take courage and endeavor by every means in our power to minister to such minds of the truth which, in the most general form, Dr. Carpenter has stated.

It is always to be remembered that Swedenborg's own preparation for the New Church, and to be the herald of it, was through scientific research, which, while it taught him reverence for the Author of the world, also gave him the ability to lay aside the faith of his time, which could neither be comprehended nor defended; and there is certainly work for us to do in imparting to others the truths which have led so many of our own people out of doubt into the reasonable and joyful conviction of seeing "eye to eye."

Departures from the Universalist Body.

The departure to the Episcopalian body of the gentleman who holds the position of President of the Universalist Association of Massachusetts, and a leading position in its Theological School,

and a similar movement by another Doctor of Divinity in the same State from the same body to the Congregationalists, are events of some significance. Arising in a protest against Calvinism, which admitted the possibility of salvation to the elect alone, Universalism easily demonstrated the fatherhood of God and the all-including Divine Love, and made a rapid growth. It flourished upon opposition, and became a large body. At length, however, it tended to Unitarianism and to that light regard for Scripture which, having set up a theory of universal restoration, sought to force its interpretation against the whole weight of Old and New Testament warning, and against the very declarations of our Lord as to the purpose of His coming.

The theory that the future blessedness is secure, no matter what foundation be now laid for the superstructure, whether it be founded upon the assertion that sufficient torment would make a Washington of an Arnold, or upon the conviction that our Father will in any other way force into Heaven one who hates it, is, we beg to say gently, not reasonable. But it has been common with Universalists to insist that there was no other alternative of their view than the Calvinistic idea of eternal punishment.

The doctrine of the New Church on this point is as far removed above the one as above the other. It is our belief that the Lord has revealed to mankind the truth concerning heaven and hell, instructing us that the spiritual world is the scene of the future life, which begins where this life ends; that all infants and children, and all those who, according to the dictates of their religious systems, have done well, are prepared in the intermediate sphere into which they first enter, for eternal blessedness in the situations to which they are best adapted; that those who have persisted in subversion of right to the extent of extinguishing conscience do not enter heaven, the very atmosphere of which they loathe, but are arranged with their like, and, by means of coercion, are made useful according to their ability.

The teachings contained in the work on "Heaven and Hell" scarcely bear condensation, but we speak of the most general idea. We believe that we shall not always be misunderstood in this respect, and we trust that calumny will not be meted out to the clergymen referred to. If they are called upon to reply, they can certainly do so, and we leave them to themselves. But in view of the immoral tendency of a promise to a wicked man that his future is secure; in view of the unwise attempts in the sup-

pression of drunkenness, for example, to punish a man into the love of temperance, and of similar dangerous applications of the belief in Universalism, we are glad that in the action of these men there is some evidence that the fullest recognition of the Divine Love is no longer understood to be incompatible with the conviction that the goats will not be upon the right hand with the sheep.

An Error to be Avoided.

We have heard the term "provincial" applied to a tendency of the speeches made at religious anniversaries lately. On such an occasion one speaker, a Unitarian, who came from New York, said that if two men were seen talking in the street, one of them might be a Baptist, Episcopalian, or Presbyterian, but the other would surely be a Unitarian; on the other hand, the Universalists announced that their denomination, rather than that of the Unitarians, was leavening the lump of Christianity; and a newspaper controversy has lately been held between representatives of the two bodies, as to whether Channing or Ballou deserves the more credit for having established modern liberalism.

This mode of speech is certainly idle enough and childish enough to be passed over in silence, were it not that we fear we detect a patronizing tone in the utterances of some of our own people, arising from an inclination on their part to underrate the merits of the leaders of the various religious denominations, who, under the influence of the Lord, by means of the new heavens, are brought gradually into a clearer light, revealing the falsities of doctrines once believed, and who are every year in greater freedom to publish all they learn.

But it is in exceedingly poor taste to speak of such encouraging signs in a patronizing way. We know that "divided churches will exist as heretofore" (L. J. n. 73), and we are glad to believe that the noble systems of church organization, such as Congregationalism, Episcopalianism, Presbyterianism, and the like, will continue to be useful; but that they will be administered in the future for other ends than the maintenance of the doctrines of salvation by faith alone, instantaneous conversion, etc., is as certain as that they have already made great progress in this direction. The church on earth is one, and they are in the centre of it whose faith and whose life recognize most fully the facts of the existence of the new age, of the unfolding of the Word, and especially, of

the presence of the Lord in the power and glory of his second advent; but if there be a tendency to look down upon any, we are in need of Paul's injunction: "If the whole body were an eye, where were the hearing? and if they were all one member, where were the body? but now are they many members, yet but one body."— 1 Cor. xii.

Can we not heartily rejoice as we see the sections of the church slowly freed by the Lord's influence from falsities, and under their several banners united against what is evil in the world? And can we not serve them by showing them the genuine meaning of the Scriptures, and bringing them the glad tidings of the New Day? And can we not do this without one particle of self-appreciation? It is certain that just so far as this enters, we repel where we would attract, and are unfaithful to our high responsibility. There is a cordiality which is born of indifference to the truth, but there is a nobler feeling which comes of loyalty to truth and the desire to have all men possess it.

ERRATUM.

The sermon printed at the beginning of the September number, and credited on the cover to Rev. Warren Goddard, Jr., was the work of his father, Rev. Warren Goddard, and was so useful to those who heard it from the venerable preacher's own lips, that we desired to publish it, and so preserve it in the records of the church.